

REFUSENIKS
The Soviet Union's
captive Israelis talk
to Louis Rapoport.
Magazine, 4



**THE CHILDREN
FROM BRAZIL**
are leading
Israelis into
legal trouble.
Magazine, 12



Abraham Rabinovich
reports from the Strip.
**STATELESS
IN GAZA**
Magazine, 8



VIOLENCE
President Herzog
says it's time
for reconciliation
5



Plus
**WHAT THE
NEW GOVERNOR
OF THE BANK
OF ISRAEL
HAS TO DO** 18



Louis Rapoport, just back from Moscow, reports: Refuseniks nearing desperation point

Refuseniks in the USSR say that they and all Soviet Jewry are at a crossroads: KGB repression has intensified, prison authorities can now add years to a prisoner's sentence at their whim, and the Kremlin has shown no sign of lifting the iron curtain on emigration. Veteran refuseniks, such as Vladimir Slepak and Ida Nudel, who were among the founders of the emigration movement, feel they have been abandoned, and are on the verge of despair.

There is a new generation of refuseniks — young men and women who often speak Hebrew on the subway, who wear "Am Yisrael Hai" (the People of Israel lives) T-shirts on the streets, and who have taken up the banner carried by Anatoly Shcharansky, Slepak, Yosef Begun and Nudel. But they appear to be facing a new wave of arrests. Many of them have turned to Judaism in their search for Jewishness and identification with Israel and, perhaps, in reaction to the sharpened KGB attacks on all things Jewish.

I met many of the veteran refuseniks, the families of prisoners, as well as members of the new generation, during a 15-day visit to Moscow,

Leningrad and Kishinev in late May and early June.

Veterans like Nudel and Natasha Khassina were concerned that a young Moscow refusenik and two Leningrad activists would be arrested soon and put on trial. Albert Burstein, 20, whose parents are refuseniks, has been helping to gather information that Soviet Jews consider to be their only weapon. Boris Daviatov, 35, also of Leningrad, is guilty of having inspired a showing of refusenik art in a private apartment. The KGB has officially warned both young men that prison awaits them. Burstein's father was told by the KGB that Albert would get seven years of prison and five years' exile in Siberia if he didn't stop his Jewish activities. A young Moscow Jew, Misha Shipov, has also been warned that he faces arrest.

The KGB's latest tactic is to arrest Hebrew teachers and Jewish activists on criminal charges, after planting drugs in their apartments or among their personal belongings. Alexei Magarik, 28, a Moscow Hebrew teacher, received a three-year prison sentence on June 6. The KGB has also been using army conscription as a weapon against refuseniks. Induction supposedly means exposure

to "secrets," and brings with it the withholding of emigration visas for 10, 15 or more years.

The situation among the 20 other Prisoners of Zion may soon worsen because of a new Soviet law that allows prison authorities to increase court-imposed sentences. The courts have never found a Jewish refusenik "not guilty," whether of hooliganism, anti-Soviet slander, treason or drug possession. Yosef Begun, the best-known and longest serving of the prisoners, is particularly vulnerable because he insists on observing Shabbat and wearing a skullcap. His wife, Ina, told me that the KGB had been pressing her to try to influence her husband to give in. "But he won't, it's not in his nature to do so." But she was very worried that Begun, who is in poor health, will soon start a hunger strike. "That's his only weapon," she said.

The refuseniks treat letters from Israel like treasures, and receive them regularly from individuals and from a few kibbutzim. There was general contempt for the "establishment" American and Israeli Soviet-Jewry organizations, and a feeling that the Israeli government is somewhat indifferent to their fate. Nevertheless, their enthusiasm for Israel seems undiminished.

In an interview with The Post's Benny Morris:

Shamir says ready for probe into GSS affair

Vice Premier Yitzhak Shamir, in a major about-face, said yesterday that he supported some form of investigation into the General Security Service affair. But he remained opposed to "a police investigation and to a commission of inquiry," which he said would be damaging to the GSS.

In his first full-length interview on the GSS affair, Shamir said his opposition to an investigation had rested on the desire "to avoid damage." But he added: "Who can in principle oppose an investigation? ... There are certain things that need investigating, if only to determine norms (of behaviour) for the future to prevent mishaps."

Shamir did not elaborate on the kind of investigation he would like to see, nor on why he opposes a police probe or a judicial inquiry commission. Citing Attorney-General Yosef Harish's on-going consideration of the issue, the vice premier said he did not want to "influence" Harish.



Yitzhak Shamir (Brutmann)

"For our part," Shamir said of himself and Prime Minister Peres, "there is no pressure at all on Harish" to choose a particular course.

Shamir dismissed with a smile the idea that Israel should set up a permanent commission of inquiry to investigate problems as they arose. "I've seen no good come out of any of the inquiry commissions we've

had in the past." Taking as an example the Agranat Commission which probed the military and intelligence failure in the Yom Kippur War, he said he had not heard any IDF man say that the commission had improved the army.

What he opposed, Shamir said, was "exposure" and anything that might harm or destroy the functioning of the GSS.

Shamir was highly critical of those who he said were trying to "pressure" and "coerce" Harish to adopt the course taken by former attorney-general Yitzhak Zamir.

Before being ousted a fortnight ago, Zamir instructed the police to open an investigation into the charges against GSS chief Avraham Shalom and his senior aides. The GSS officials allegedly killed two Arab terrorists captured in 1984 and then organized a cover-up of the affair. Shamir and most of the inner cabinet opposed Zamir's decision to investigate.

Shamir declined to comment directly on Zamir's functioning over (Continued on back page)

Jewish fundraiser suspected of Pollard link

By WOLF BLITZER

WASHINGTON. — An American Jewish fundraiser is believed to have introduced spy Jonathan Jay Pollard to Israeli Air Force Brigadier-General Aviam Sella, charged by the U.S. Justice Department with being Pollard's initial "handler."

The fundraiser, whose identity is known to U.S. prosecutors, is expected to be formally indicted by the Justice Department in the near future, authoritative sources told The Jerusalem Post yesterday. They did not reveal his name or the Jewish organization for which he works.

The New York Times yesterday reported that the Justice Department has decided to seek the formal indictment of Sella, who as a visiting graduate student at New York University in 1984 began obtaining classified U.S. documents from Pollard in exchange for cash payments.

The U.S. indictment of Pollard charged that the former U.S. naval intelligence analyst, "in preparation for the unlawful conduct described herein, told an associate, whose identity is known to the grand jury, of Pollard's interest in meeting with an Israeli military officer, an acquaintance of the associate."

As a result of that conversation, the indictment continued, Pollard's "associate" arranged for Sella and Pollard to meet.

There was no mention in the Times of an indictment of the unnamed American "associate," but The Post was told that both men were now virtually certain of facing charges.

The Post was also told, however, that the U.S. Justice Department "has not yet any other 'hard evidence' suggesting that Israel was involved in a more massive spy operation than has already been disclosed." "This is the iceberg," a reliable source said. "There may be a lot more tips but nothing very gothic."

The source said that "beyond speculation," the Justice Department does not have any hard evidence "to confirm that the Israeli government had 'foreknowledge' of the Pollard operation."

Thousands of blacks strike to protest S.A. detentions

JOHANNESBURG. — Several thousand South African black workers went on strike yesterday at dozens of chain store branches in renewed protests over detentions — which were now said to include some 3,000 persons being held under the newly-introduced emergency regulations.

In Port Elizabeth, whites voted against desegregating beaches, raising the prospect of the U.S. car firm General Motors encouraging blacks to defy the regulations.

Last night, it was announced in Pretoria that the police had imposed a 9 p.m. to 4 a.m. curfew in black townships in 13 districts of the Eastern Cape region, including Port Elizabeth.

Emergency regulations introduced last Thursday give the police the power to declare curfews, and also to arrest and interrogate people without warrants. The regulations also place tight restrictions on reporting of unrest in the country's townships.

A human rights group, the Detainees Parents' Support Committee, said in Johannesburg yesterday

that the authorities could be holding 3,000 people. This figure was also given by black nationalist leader Oliver Tambo, who called in Geneva for the world to adopt tough economic sanctions on South Africa to avert a "bloodbath."

Amid reports of the mounting arrests, there were few signs that major Western nations were moving closer to imposing economic sanctions against Pretoria despite a vote in the House of Representatives in Washington urging a total U.S. economic boycott of South Africa. (See story — Page 3.)

Government spokesman Leon Meisel reported three more deaths over the past 24 hours, bringing the death toll in the first week of the emergency to 48.

A Liberal Catholic newspaper, the New Nation, said its staff were going into hiding after receiving telephone calls. The callers could not be identified under the emergency regulations.

The Sowetan a leading daily with a largely black circulation, was published yesterday with a blank space where it usually carries its editorials.

Bank Discount defies Bruno

A showdown with the Bank of Israel over control of Bank Discount seemed certain last night, after Discount's board of directors announced that they would neither accept the resignation of nor fire chairman and general manager Raphael Recanat.

The board said it would not comply with any of the other recommendations of the Bejski Commission, which investigated the regulation of bank shares.

The Bank of Israel would only respond last night by reiterating Governor Michael Bruno's speech of Wednesday, in which he had said he intended to implement the commission's recommendations.

But it is feared that if Bruno does dismiss Recanat, the entire Discount board will leave with him. That would force the central bank to appoint its own manager.

(See full story on page 19)

Nazi war criminal Fedor Federenko sentenced to die

MOSCOW (AP). — Fyodor Federenko, the first alleged war criminal extradited from the United States to the Soviet Union, was sentenced to death yesterday after being found guilty of treason and mass murder while a guard at Nazi death camps in Poland in World War II.

The officials news agency Tass said the 78-year-old Federenko, a former Red Army soldier captured soon after the Nazis invaded the Soviet Union in 1941, was also found guilty of "voluntarily going over to the side of the fascist aggressors (and) participating in punitive actions against peaceful populations."

Peru jail battle—140 killed
LIMA (Reuters). — Up to 140 leftist guerrillas were killed in an overnight battle with Peruvian troops for control of Lima's Lurigancho Jail, police sources said last night.

Prince Andrew vetoes 'Israel' in wedding psalms

By JERRY LEWIS

Jerusalem Post Correspondent LONDON. — Fears of causing offence in the Arab world seemingly has dictated the choice of psalms at next month's Royal wedding of Prince Andrew and Sarah Ferguson.

According to Rev. David Sox, an American Episcopalian minister, the couple has requested that only those psalms which do not mention Israel should be read on the day.

No explanation has been forthcoming from Buckingham Palace. Questioners are given a blunt "no comment" in reply to enquiries.

Sox maintains there will be immense problems complying with the request. "Have you ever gone through the psalms to see where this would leave you?" he asked rhetorically. "Zion" appears in every other psalm," he noted.

Scholars decipher oldest Bible text

By ABRAHAM RABINOVICH

JERUSALEM. — The oldest biblical text ever found — a seventh century extract from Numbers — has been deciphered in Jerusalem from faint scratchings on two tiny silver amulets excavated in the Hinnom Valley in 1979.

The extracts predate by four centuries the earliest biblical texts known heretofore — part of the Dead Sea Scrolls — and may prove decisive in resolving a scholarly argument about the age of part of the Bible.

The rolled-up amulets were part of a treasure hoard found by Tel Aviv University archaeologist Gabriel Barkai in a First Temple period family tomb on the slope below the Scottish Church in Jerusalem. It was three years before the fragile amulets could be opened by technical experts at the Israel Museum.

Although Yahweh, the Hebrew word for God, could be made out, the rest of the text was too faint and fragmentary to be read. Barkai said yesterday that it was only recently that he had been able to decipher most of the text with the assistance of drawings prepared by draughtswoman Ada Yardeni.



One of the seventh century BCE amulets, inscribed with the oldest biblical texts ever found.

The part deciphered on one of the amulets is the priestly benediction from Numbers 6:24-26, almost identical to the Masoretic text in use today: "The Lord bless thee and keep thee; The Lord make His face

to shine upon thee and be gracious unto thee; The Lord lift up His countenance upon thee and give thee peace." The text on the other amulet contracts the second and third parts of the benediction into a single sentence. About half the text on the first amulet is preserved, less than that on the second. There are also other words on the preserved part including "evil" (harah) but most of these words cannot be read.

The amulets, which had holes for strings, were evidently worn around the neck and were buried with their owner. "They may have been the forerunner of *tefillin* (phylacteries)," said Barkai yesterday, a reference to the small leather boxes containing scriptural extracts and worn on the forehead and left arm during morning prayers.

The amulets were found to be 99 per cent silver mixed with 1 per cent copper. The amulets are the only ones ever found from the biblical period.

They will be on display to the public at the Israel Museum beginning July 1 as part of a special exhibition showing the finds from the Hinnom tombs.

YES.

AN OPEN LETTER TO THE DELEGATES TO THE JEWISH AGENCY ASSEMBLY

Less than a thousand adults inhabit the vast Southern Negev — Arava region of Israel, in the settlements Yabel, Shizafon, Neve Harif, Lotan, Ketura, Grofit, Yotvata, Samar, Elipaz, and Eliot.

Grand visions tend to be forgotten when a nation tightens its belt. The Southern Negev, furthest, emptiest, and most easily forgotten, is populated by those who took Ben-Gurion's grand vision to heart. Young Israelis and Americans who turned their backs on 'the good life,' and opted to make their homes in the desert.

Optimistic conceptions of agricultural export success proved to be wishful thinking, but a native strategy is at work in several areas of endeavour as a base for the future. Precisely now, the Jewish Agency must respond with its share. Sadly, having for decades related to the Southern Negev almost as an afterthought, the Jewish Agency now responds with budget cutbacks.

- YES.** One settlement is just barely on its feet economically, four more are buried in debts after a decade of agricultural illusions, four more are underway on paper only. For them, the Agency cutback is fact, and a guarantee of stagnation to come.
- YES.** A national policy for development and redistribution of water in the Southern Negev has been shaped. Settlements with 'better' water have agreed to share with others, or swap for more saline water. The Jewish Agency is not against the project, but since 1983 has only informed the settlers that they should wait in patience.
- YES.** Following Agency-sponsored planting of many thousands of date palms in the past decade, a modern regional cooperative processing plant was recently established. Over a million dollars of short-term commercial debt was incurred by the settlers in lieu of promised Agency participation. The Jewish Agency is in favour of the project, but 20 months of research has yet to yield the Agency's position paper on the issue.
- YES.** A dream to grow denizens of the tropical seas in cages and integrated pools in the Gulf of Eilat, for sale to high price markets throughout the world, has moved from research to pilot plant implementation. Encouraged by the Agency, the Southern Negev settlements have laboured and provided seed money to continue R & D. The Agency recognizes its role in principle, but in practice there is more short-term commercial debt for the sponsoring settlements.
- BUT...** the future of the Southern Negev-Arava region cannot remain an almost forgotten issue. The human side of the settlements is a remarkable example of Israel-Diaspora cooperation. The Jewish Agency must stand by its responsibilities for economic development.

The Southern Negev-Arava Action Committee

BUT...

American oil 'guru' has the last laugh

By BERNARD JOSEPHS

When Professor Fred Singer went to Saudi Arabia in 1982 and told them that oil prices would crash, his hosts just smiled politely and ignored him.

Today it is Singer who wears the smile as he revels in his role as America's oil 'guru'.

The tumble in the price of crude has been more than matched by Singer's steady rise to fame and - he happily admits - fortune.

"I got it right," said oil prices would collapse and few people believed me. When my prediction proved correct, they started seeing me as a prophet," he said during a visit to Jerusalem for the Hebrew University board of governors' annual meeting.

Now the quiet-spoken professor has his work cut out dealing with demands for his services. Apart from his duties at Virginia's George Mason University, he is highly paid

as a consultant to oil companies, finance houses, two state governments and a number of private concerns. And he is in constant demand for TV appearances and newspaper interviews. In short, he said: "I've been treated like a guru."

In fact, Singer insisted, there was nothing mystical about his prediction that oil prices would plummet from their 1979 peak of \$34 a barrel to today's price of between \$10 and \$15. It was "common sense."

Said the professor: "The oil producers did it to themselves. They raised prices for political rather than economic reasons. There was never a real oil shortage."

With the industrial nations forced to pay through the nose for crude that had previously been so cheap, the immediate - and to Singer, obvious - reaction was to find alternatives to oil, and to discover ways to conserve it.

Nuclear power, solar power, synthetic fuels and a host of other

"alternative" energy sources came to the fore. Motor manufacturers began investing millions of dollars in designing fuel efficient engines.

Singer embarked on a detailed study of how much the use of oil could be reduced, and his conclusion - published in the *Wall Street Journal* in 1981 - was that for Opec, the game was up.

And that is how things will stay, at least until the end of this century, said the professor. He went on: "For the next five to 10 years prices will remain more or less as they are - barring major political upheavals."

"Despite cheap oil, governments will continue with nuclear, coal and other forms of non-oil energy production because they have already spent too much on them to turn back."

"In addition, despite Saudi Arabia's efforts, the other oil producers won't agree to cut production. They are already running out of money and they can't do anything with oil

other than sell it."

The real crunch will come in the next century, said Singer, when genuine oil shortages arise as wells run dry. "The answer then will be to free prices and let market forces take over. If you introduce rationing you'll have a black market. Let high prices cut consumption. People will simply drive less."

Singer predicts that oil will remain our most important fuel until the end of this century. But by then, it will have been largely replaced by other fuels.

"As a result," he said, "it will continue to be relatively cheap. Synthetic fuels, vast and still untapped reserves of natural gas, nuclear power and other technologies will have taken over in the world's power stations."

Only in motor transport will oil probably remain supreme, he said. "That is why priority should now be given to developing a cheap and reliable battery to run electric cars."



Prof. Nehama Leibowitz (left) receives the Samuel Rothberg prize in Jewish education from Hebrew University president Don Patinkin at convocation ceremonies on Mt. Scopus yesterday. (Yossi Zamir, Scoop 80)

It's kosher, claims fish expert

Give the eel a break

Jerusalem Post Reporter
HAIFA. - A leading fish expert has called on the Chief Rabbi to "right a historic wrong" that the Jewish people has done to the eel in scoring it as non-kosher and therefore making it a prescribed food.

"The eel (*Anguilla anguilla*) is strictly kosher," Dr. Alexander Gelman, biologist and fish technologist of the Agriculture Ministry's Fishery Products Laboratory, told *The Jerusalem Post* yesterday.

"It is a most valuable fish, the flesh is delicious and it has important medicinal properties. In Europe, smoked eel sells for over \$10 a kilogram and Israel can breed it much more rapidly than other countries," he said.

To be kosher, a fish must have fins, scales that can be seen with the naked eye and that can be scraped off, and a backbone, the local rabbinic spokesman has told him, Gelman said.

"The eel in Lake Kinneret has all three. It has dorsal and pectoral fins and a tail. Its scales are very small - 4-5mm. long and 1.5mm. thick; they cover the body completely," Gelman said.

The carp, by comparison, has far fewer scales," Gelman said.

A rabbi had studied the matter and found that 250 years ago a sage had ruled the eel kosher, Gelman said.

"But I was unable to get it in writing and finally I was told that it was a matter of tradition."

In Europe it takes nine years for an eel to reach 600 grams. Those caught in Lake Kinneret weigh 1,600 grams in only three years, he said.

The lake already produces about 1.5 tons of eels annually at no cost.

"The eel also contains a high proportion of polyunsaturated acids that reduce the blood's cholesterol content," he said.

REMANDED. - A 64-year-old man who police say used witchcraft and a rabbinical prayer to convince women in distress to have sexual relations with him, was yesterday remanded in custody for 15 days' psychiatric observation.

Reshet Gimmel celebrates 10 years on the air

By DAVID BOROVITZ

Jerusalem Post Reporter

When it started out, it had almost no budget, little equipment and hardly any manpower. Ten years later, arguably the country's most popular radio station and certainly the most in touch with today's freshest music, Reshet Gimmel is thriving.

Gimmel celebrates its 10th birthday today, with plans for a future including stereo, all year, to all parts of the country, and possibly 24-hour broadcasting.

Nowadays, Gimmel's main competitor is Galei Zahal but, as station head Gilad Ben-Schach recalls, the competition in the early days was from Arab radio stations.

"The air waves were full of popular music, courtesy of Radio Amman and numerous other Arab stations," said Ben-Schach. "Unfortunately, Reshet Aleph and Reshet Bet were no competition. They played a little light music here and there, but their formats then weren't much different from today."

"Our initial aim was to put the accent firmly on youth, to give Israel a station that played the best music the rest of the world was listening to."

"Equally important though, then as now, was to focus on Israeli music, to give local singers a proper showcase for their talents, and to encourage listeners to go out and buy their records."

Gimmel currently devotes 45 per cent of air time to Israeli music, with numerous all-Israeli programmes and a stipulation that one in every three or four records played on the "mixed" shows be by a local artist.

Not coincidentally, the last 10 years have seen a dramatic improvement in the standard of Israeli popular music. Taking in all manner of influences, from Middle Eastern, to Greek, to Western, Israeli singers and songwriters have produced a wide range of original, professional music, in every field - from middle-of-the-road, through pop to hard rock.

Even the album covers are better



Reshet Gimmel boss Gilad Ben-Schach (Haseel, Scoop 80)

than they were, according to Ben-Schach.

"I think Gimmel's start gave the whole industry a push. Within a month or so, everyone knew about us, and everyone was phoning with requests and suggestions." The new station, Ben-Schach believes, acted as a kind of conduit, channelling listeners' tastes to the companies and recording artists.

Ben-Schach, who's been at the top at Gimmel since record one, pays tribute to the station's programme computers, or editors, "undoubtedly the finest bunch in the land."

"Most of them have been with the station for many years - we don't have enforced staff turnover like Galei Zahal - and their experience and discernment is evident in every programme."

Good and bad in pop music, as in most other things, is largely a matter of taste, but Gimmel's editors do seem to have a knack of spotting hit sounds early and giving plenty of airplay to new, talented singers, Israeli and foreign.

Ben-Schach's personal taste is strictly middle-of-the-road, his favourites including Rita, Ultravox and Depeche Mode. "And fortunately I don't have to worry about not being totally *au fait* with all the latest in jazz, heavy metal and the rest. I can rely on the editors."

In fact, while he's enjoyed the past 10 years at Gimmel's helm, he doesn't expect to be sitting in the same chair when the 20th birthday comes around.

"I'd like to try my hand at something different," he said, "perhaps more serious radio work, documentaries, discussion programmes. Anyway, at 45, I think it's about time I made way for someone a little younger."

Technion road safety expert:

Army asks for trouble with 'tiyuliot'

By JONATHAN KARP

For The Jerusalem Post

Two days after the accident which killed three soldiers on the Ma'aleh Ephraim road, an IDF spokesman said that the type of vehicle which overturned was used to carry soldiers into the "field," and a road safety expert said that the army was thereby courting disaster.

The army spokesman said that *tiyuliot* (a truck chassis with a bus body) were used to transport combat units which needed a vehicle for more than 24 hours in the field, on terrain that Egged buses could not travel.

"We prefer buses. No doubt about it," he said, acknowledging the army's qualms about the vehicles. "There is a constant attempt not to use them."

The army uses its own vehicles, but also hires buses from Egged and other companies. All vehicles must be inspected by the Standards Institute, and in general, the spokesman said, "We take it for granted that they are safe."

The army will not comment on the

vehicle's failure in Monday's accident until the results of its investigation are final, but the spokesman said the IDF was "looking closely" at its policy on vehicles such as that involved in the accident.

A senior researcher at the Technion's Road Safety Centre said on Wednesday that the IDF, among others, should reconsider using this type of vehicle because it was not safe for passengers, especially on poor roads or when heavily loaded with luggage.

Moshe Becker said the vehicle was anachronistic and inherently unstable, and had not been designed for passengers "from a safety point of view."

"I wouldn't say that these trucks are involved in more accidents than buses are, but the results are worse," Becker said.

He said that the steep downgrades and sharp curves on the road where the accident took place, as well as what he termed the driver's poor judgment, might have contributed to the fatal crash. But the vehicle itself

was unstable because of its high centre of gravity.

Trucks, Becker explained, are designed to carry heavy cargo which sits low, but when passengers sit on raised seats and load their luggage on the roof of a *tiyuliot*, the centre of gravity is too high.

"That decreases the driver's ability to control the vehicle and increases the chances that it will turn over," he said, contrasting the vehicle with a bus, in which luggage is stowed beneath the passenger compartment.

Another of the *tiyuliot*'s safety deficiencies, according to Becker, is the lack of roof reinforcement. Thus, as the truck rolled over twice, the passenger compartment was crushed.

"No one considered the passive safety factor," Becker said, referring to measures taken to protect passengers in the event of an accident. Roll bars, for example, were developed to create a protective cage on jeeps, which also have a high centre of gravity.

In letter of response to U.S. congressmen

Burg doubts Mormon university's promise not to proselytize

By HAIM SHAPIRO

Jerusalem Post Reporter

Religious Affairs Minister Yosef Burg has sent letters to 154 U.S. congressmen, expressing grave doubts about Mormon-sponsored Brigham Young University's undertaking not to engage in missionary activity.

Burg's letter was a response to a letter from the congressmen to all 120 Knesset members in support of the opening of the BYU Centre for Middle Eastern Studies, which is currently being constructed on Mt. Scopus. Burg chairs an interministerial committee which is to make a recommendation on the centre's future.

In his letter, Burg says that the Mormon's missionary activities are "beyond any doubt, and are fundamental to their creed," adding that "Jerusalem has a predominant place in their faith and it's not always favourable to Jews and Judaism."

"Jerusalem should be the city of peace... This peace, however, can be distributed and, God forbid, destroyed, if and when religious disputations and missionary activities come and rule." Reacting to arguments that the BYU programme has been in operation since 1968 with no trouble and that doubts were raised only after the building permit was issued, Burg says: "Since the building permit was granted many doubts concerning missionary activities have arisen, not least because of the wide scope of the planned building complex that seems unwarranted if we look only at the relatively small number of students."

The letter includes an addendum which quotes a Mormon *Missionary Training Manual for Use in the Jewish Proselyting (sic) Program*, with such statements as: "As a people, the Jews have lost their way. As a missionary, you have been called by the God of Abraham, Isaac and Jacob to help them find it again."

Elsewhere, the manual states that "the tribulations of the Jewish people, unfortunately, are not at an end... their problems will continue to increase until they accept Jesus Christ as their Messiah."

The addendum also quotes Mormon representatives working in Israel with the BYU programme to the effect that "the BYU students are continually making friends and currently there are about a dozen such friendships that could or already have led to teaching situations."

It also states that many of the details proposed earlier for a missionary oriented Mormon visitors' centre "are being incorporated in the complex presently under construction in Jerusalem, a large part of which is designed to serve the general public."

The addendum quotes church documents as saying that "we must approach missionary work... this time differently than anywhere else. Surely a visitors' centre would be part of the answer... the building would have to be known as a 'Study Centre' or a 'Study and Research Centre' (and not) as a church or even a visitors' centre."

The letter, and especially the addendum, would tend to indicate that Burg has taken a position highly critical of the BYU centre. In the past, he was regarded as the most positively oriented religious member of the committee.

In a footnote to the letter, Burg notes that the congressional letter was distributed to the 120 MKs through the free postal privileges of MK Mordechai Bar-On (Citizens Rights Movement). The envelopes, with the seal of the U.S. Congress, also bear the stamp of Bar-On's office.

KNESSET SPOTLIGHT / Aryeh Rubinstein

Shilansky still fighting to keep emigration down

Dov Shilansky (Likud-Herut), who was a deputy minister charged with preventing emigration in Menachem Begin's government, is still trying.

On Wednesday, he presented a bill exempting discharged soldiers from payment of purchase tax and VAT on refrigerators, washing machines, and ovens when they marry.

The estimated loss to the Treasury would be about NIS 30 million a year, he said, whereas the government was prepared to pay the 17,500 Israelis who emigrated last year benefits estimated at between NIS 90m. and NIS 180m. as "returning Israelis."

"Why wait till they leave and then

try to woo them back at a greater cost?" he asked.

Deputy Finance Minister Adi Amoral opposed the bill on several grounds, although he estimated its cost at only NIS 10.5m. a year, in addition to administrative expenses. Amoral said that the Treasury's policy was to keep indirect taxes universal, although he added in the next breath that immigrants and returning residents were exempt from purchase tax and VAT. Exemptions would also open the door to illegal deals, he said.

Shilansky and Amoral were obviously on different wavelengths. Amoral completely ignored Shilansky's basic premise: that if this exemption were granted to discharged

soldiers, the Treasury would never have to deal with them as returning residents. In any case, should Shilansky's proposal be adopted, it would undoubtedly provide that no returning resident could qualify for the exemption if he had already received one as a discharged soldier. Hence, the latter would in no case be in addition to, but instead of, the existing exemption.

Both Alignment and Likud members favoured Shilansky's bill, but did not want to vote against Amoral. They solved the problem by persuading Deputy Speaker Dan Tichon to postpone the vote. (It was Tichon, and not Aharon Nahmias who was in the chair, contrary to yesterday's brief report.) Thus there is a good chance that the Treasury and the coalition executive will reconsider.

According to Shilansky, 17,500 people emigrated in 1985, compared to 11,000 in 1984 and 2,600 in 1983. These figures differ from those of the Absorption Ministry, but the trend is the same.

Last year was not only a record year for emigration, but also the first year in which there was a negative balance, as Absorption Minister Ya'acov Tsor told the Knesset last week.

Tsor also noted that 250,000 Israelis have been abroad four years or longer (which makes them *bona fide* emigrants). Of these, 170,000 live in the U.S.

Calling emigration "a flight from a

life of responsibility," Tsor said Israelis must strengthen the feeling of belonging and take the line that there was no justification for emigration.

Most of the emigrants were Israeli-born and in their twenties or thirties, Tsor said. Ora Namir cited National Insurance Institute figures showing that some 25,000 Israeli children had left the country with their parents and had not returned in the last five years; 110,000 Israelis had obtained U.S. citizenship, and 78 per cent of this number had matriculated from Israeli high schools, while one third were university graduates.

But Tsor did not maintain that Zionist preaching was all that was needed. Full employment and economic growth were essential if the



Dov Shilansky (Keren)

new generation was to be absorbed in the economy, he said. And he noted that the government had allocated \$4.6 million in the past year for pre-academic study and vocational training for discharged soldiers.

Shilansky's bill would be a logical extension of those measures.

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Herzog: our real enemy is within us

President urges factions to listen to each other

MARK SEGAL/Post Political Correspondent



As Israel's ambassador to the United Nations, Herzog propelled himself onto the world stage when, at the rostrum, he tore up a copy of the UN resolution equating racism with Zionism.

PRESIDENT Chaim Herzog recently marked his third year at Beit Hanassi, during which time he has tried to transform his august office from being a largely ceremonial function to becoming a bridge between the diverse, and often divisive, elements of our population. In the process he has become an apolitical head of state, after years of being actively engaged in partisan politics. Herzog has got on well with each of the three prime ministers serving during his presidential term—Menachem Begin, Yitzhak Shamir and Shimon Peres. He regularly meets with most ministers of the national unity government he helped bring into being. He has used his expertise as a communicator to take the lead in fashioning public opinion, especially in attacking the incipient racism threatening our democratic system. While the politicians dithered, Herzog took the lead in denouncing the evil of Kahanism, encouraging efforts to curb its spread. He is enviably equipped to converse with all segments of our people in Israel and the Diaspora.

His studies at the famed Hebrew Yeshiva in Jerusalem were combined with service to the Hagana. Later he went to England, graduating from Cambridge University and passing the bar at Lincoln's Inn in London. He graduated from Sandhurst, the famed defence college, and served in World War II as an intelligence officer in the Guards Armoured Division, taking part in the liberation of Europe. One of his comrades-in-arms, the Grand Duke of Luxembourg, last year officially welcomed him to his Palace during the 40th anniversary celebrations marking the end of the war. He took part in the surrender ceremonies of the northern group of German armies.

For 21 months he was in charge of de-Nazification in northern Germany (the British Zone). Herzog was directly involved in the revival of political democracy in post-war Germany, granting concentration camp survivors Dr. Kurt Schumacher the permit to convene the first meeting of his reconstituted Social Democratic Party in Hanover. He was subsequently knighted for his war services, but as an Israeli citizen, Herzog cannot be called General Sir Chaim.

His role in the struggle for Israel's independence and in commanding the IDF intelligence corps is well-known (his wife Aura also was an officer in the corps during the War of Independence). His term as ambassador to the United Nations propelled him onto the world stage and his dramatic reading of the infamous

UN resolution equating Zionism with racism on the assembly podium carved him a place in Jewish history.

In Herzog's three years, the presidency has assumed a focal role as a bridge to Israel's Arab and Druse minorities. He has also made a practice of weekly meetings with leading West Bank figures, many of whom he met as the first military governor of the West Bank in 1967.

LAST WEEK when some 800 heads of local authorities assembled at Beit Hanassi, Haim Kuberky, director-general of the Interior Ministry, quoted from the president's inaugural address to the Knesset on May 5, 1983. The current religious-secular tensions made his grave forebodings relevant. Herzog warned, "Our real enemy is within us—Jews and Arabs, religious and secular, right-wing and leftist, Sephardim and Ashkenazim... an unwillingness to listen to another opinion even if it is unacceptable." He spoke of the danger arising "from verbal and physical violence, intolerance, divisive factionalism, extremist fanaticism, disrespect for democratic values—the encouragement of passions that set ethnic groups and the two-peoples in this land against each other." He went on, "Our enemies do not differentiate between us... Let us not reach the point where national unity comes to expression only in the military cemetery. We must heed the poet (Haim Guri), 'And those who are right shoot at the others who are right'."

When we met, the president was still deeply shocked by the vandalism done to places of worship in the wake of *haredi* terror. He fears that the secular public is beginning to identify a small group of law-breakers who do not recognize the state with the majority of law-abiding, decent observant citizens. "There is a cause and effect here like in a Greek tragedy," he mourned, wondering whether the original cause of the current ferment—the beachwear advertisements at bus stations in religious neighbourhoods—might not have been more judiciously handled.

Pondering what needs to be done, the president came up with two immediate responses. First, "the rule of law must prevail. Law enforcement authorities must be unrelenting in punishing all law-breakers, with severe penalties. Then, normal self-interest will surely prevail." Second, we must stop shouting at each other and start talking to and

not at each other. And we have to start listening to others. We have to sit down as a nation to analyse issues and redefine the guidelines."

Herzog has tried to foster a national dialogue through the discussion forum he has set up in Beit Hanassi embracing a broad range of secular and religious personalities. He hopes the participants will evolve workable guidelines and consider how best to educate toward tolerance.

Being acceptable to both camps, President Herzog hopes he can build bridges. Because of his background, he is able to regularly invite leading ultra-Orthodox leaders to Beit Hanassi. Herzog sees hope in the initial dialogue launched under his auspices between over 100 secular and religious representatives ranging from Peace Now to Gush Emunim, from the Citizens' Rights Movement to Agudat Yisrael and encompassing members of the Chief Rabbinate Council.

I wondered how his late father, Rabbi Isaac Halevy Herzog, who

was chief rabbi between 1936 and 1959, would have reacted to current tensions. Herzog did not see any similarities, especially since his father's spiritual authority was accepted by the secular Yishuv, as well as by the major yeshivot. He was also unique in the universal respect accorded him for his academic reputation as an innovative marine biologist and for his standing with the Mandatory authorities. The chief rabbi used to debate with kibbutzniks at Ein Harod, and his son discovered correspondence between the rabbi and Histadrut leaders like Berl Katznelson and David Remez. Herzog reports that "during a debate on football on Shabbat, my father wrote to the Histadrut leadership expressing his understanding of the importance of popular sports, and urged them to press for a five-day working week so that people could play football without desecrating Shabbat."

REACTING to a comment that the current crisis was a function of religious Zionism's decline, Herzog

thought "the greatest tragedy has been the eclipse of the central Zionist religious movement. In former days, it served as a bridge between the secular majority and the ultra-Orthodox. Their marvellous youth movement won them the respect of the Yishuv. The ensuing vacuum, however, has been filled by extremist elements." He hoped that current expectations for a revival of the central religious Zionist bloc would materialize. "I have been to a number of religious kibbutzim and when I ask them why their presence was not felt, they admitted there was a problem and that things were about to change," he replied.

I asked him to explain his position on the Waldheim issue, and on future relations with Austria. He declared: "I'm neither judge nor jury. He may or may not be found guilty of the allegations levelled against him. We cannot ignore that Yugoslavia awarded Waldheim one of its highest decorations; that the allies who fought the Nazis voted for him as UN secretary-general; that Israel voted

twice for his election; and that he held the most exposed position in the world in the greatest centre of World Jewry for many years. All this leaves me with lots of questions. In addition, I wish to repeat that whether Waldheim told all the facts of his life or not is in the final analysis primarily a matter for Austria. The issue after all is not Kurt Waldheim the individual but the Austrian people." He went on: "What disturbed me most of all was that during the presidential elections, I failed to hear any expression of remorse over the evil done to the Jews under the Nazi regime. Nor did I perceive any reflection there of the words of West German President Richard von Weizsäcker that the future cannot be built by those denying their past."

As to future Austria-Israeli relations, the president relied on David

convicted members of the Jewish Underground. Criticized for being over-lenient, he said: "Nothing could be further from the truth. Not one of the 28 original accused were pardoned. Eight did receive partial remission of their prison terms. The average period of remission of the first six men pardoned was only three months. In addition two men's sentences were mitigated on Independence Day eve. The average period of prison sentence reduced to conditional terms is now between 5 to 6 months."

"I was guided in my decision in each case by their expressions of remorse," he continued. "These were checked for their veracity by the police, the security authorities, the prison service, and other sources. Only when I was convinced of their sincerity did I act, and for only minimal periods of time."

The president stressed: "I must add that the criteria adopted were part of standard procedures for all applicants for leniency in prison sentences. However, I did take into consideration one other factor. This was an acutely divisive issue for the nation, which could have become a time bomb. I believe I defused it. Moreover, not one of those whose sentences I reduced has subsequently acted contrary to my expectations. My prime purpose was to use their influence for good on their youthful followers. I felt that if they were truly sincere in their remorse, they would be of more use and value to society in using their influence for good, than remaining in prison for a few more months. There has been the encouraging case of one man whose sentence was remitted and has since been publicly repenting his deeds and seeking to influence others in the same direction. True, there has been one man who says he would do it again. But I did not authorize any pardon. He simply completed his prison term."

In his remaining two years in office, the president looks forward to intensifying his bridge-building efforts between the secular and the religious, increasing mutual tolerance between Jews and Arabs, and strengthening ties with Diaspora communities. He is unhappy with the kind of unbalanced picture of Israeli society projected by the media, at home and abroad. He says: "I travel at least two days a week to different parts of the country. I always return home deeply inspired by what I see and the wonderful people I meet. We've done a marvellous job in Israel. But I fear we tend to undersell ourselves. I see it as part of my job to rectify that impression."

The need to listen, Page 6

Ben-Gurion's injunction regarding the reparations agreement and establishing formal relations with the Federal Republic—never to forget nor forgive the past, but always to remember that the greatest bequest of those who perished in the Holocaust was to guarantee the future of the Jewish state. "We tend to forget the large number of Austrians who fought Nazism, as represented by the present Austrian government," he noted, singling out one such Austrian, its new Foreign Minister Peter Jancovitch, who as Austria's envoy to the UN, voted against the Zionism equals Racism resolution.

Turning back to domestic issues, the president said he was pleased with the achievements of the wall-to-wall coalition he had helped bring about, especially the stabilization of the economy. He thought the government's high standing in the opinion polls spoke for itself. "Despite all the internal coalition tensions, its partners realize there is no alternative. Without the kind of majority the government enjoys, none of the urgent economic measures could have been passed. Moreover, the general level of political animosity has dropped. I'm pleased to learn from my weekly briefings how ministers vote across party lines on the bulk of issues. That, for me, is a tremendous advance."

PRESIDENT HERZOG explained his reasons for granting pardons to

American Jews playing key roles in U.S. government

Job performances defy 'dual loyalty' charges

WOLFBLEITZER/Post Washington Correspondent

DR. DOV S. ZAKHEIM, the Pentagon's deputy under-secretary for planning and resources, has been the prime mover in Washington in recent weeks in assessing the costs of the Lavi. Leading an inter-agency study on the new plane, Zakheim concluded that it would wind up costing much more than the official Israeli estimates. Israeli officials have angrily challenged his figures. The debate continues.

The dispute has highlighted a fascinating development in the conduct of American-Israeli relations—something that would have been unheard of during Israel's early years. Increasingly, many key American officials involved in dealing with Israel on some of the most sensitive issues have themselves been Jewish.

Despite the allegations of a potential conflict of interest and "dual loyalty," there has been no serious problem in assigning Jews to very sensitive political, economic, military and intelligence tasks involving Israel.

Henry Kissinger broke the ice in 1973 when he became the first—and so far only—Jewish secretary of

state. In the Carter administration that followed, there were two Jewish special envoys to the Middle East, Robert Strauss and Sol Linowitz. That pattern has continued in the Reagan administration. The old taboo of being Jewish and dealing with Israel has since become history.

Some observers have expressed fear that the Pollard spy scandal has revived some of those earlier fears. Jonathan Jay Pollard, the former U.S. naval intelligence analyst who pleaded guilty to spying for Israel, is Jewish. But the Pollard case, so far, does not appear to have had any serious effect on this trend of dispatching Jews to deal with Israel. The Jewish community in America seems too plugged into the overall society for this embarrassing case to have turned back the clock.

Zakheim is by no means the only example of a Jew in a sensitive U.S. position, although, because of the Lavi controversy, his name is appearing often in the headlines. Zakheim is not only Jewish, but Orthodox. A graduate of a yeshiva high school in New York, Columbia University, and Oxford University in England (where he earned a doctorate), he also has *smicha*, or

Orthodox rabbinic ordination. He has never practised, but getting *smicha* was something he always wanted, since it has been a longstanding family tradition.

He is fluent in Hebrew. He attends Shabbat services at a small, Orthodox synagogue in suburban Silver Springs, Maryland, where the Israeli Embassy's number two diplomat, charge d'affaires Eli Rubinstein, who is Orthodox, also prays.

Zakheim, 37, does not feel any conflicts. He is an American official, simply doing his job. He honed his military and analytical skills years earlier as a legislative staffer on Capitol Hill. His cost estimates on the Lavi—while irritating to some Israeli officials—are not designed to embarrass or hurt Israel. Just the opposite he points out. Given the fixed amount of money available, Israel's best long-term interests require spending it as effectively as possible. By raising these very hard questions about the Lavi, he believes he is doing Israel a big favour.

Zakheim has never hidden being Jewish, he is proud of it. Thus, just after Pessah this year, he gave the opening address before the Amer-

ican Jewish Congress in Washington.

And Zakheim is not alone. In the Pentagon, the State Department, the Central Intelligence Agency, the White House, the National Security Council, the Justice Department, the FBI or the Congress, there is no shortage of Jews working in very senior and extremely sensitive positions. And often, they are instructed to focus their attention on Israel, a key U.S. ally. Lately, this has been almost fashionable.

At the State Department, for example, Secretary of State George Shultz has Judge Abraham Sofaer as his chief legal adviser. Sofaer has been in the news because of his recent effort to bridge Israeli-Egyptian differences over setting the terms of reference for resolving the Tabat dispute. Sofaer was also the head of the inter-agency U.S. delegation that went to Israel last December to question Israeli officials implicated in the Pollard affair. Like Zakheim, Sofaer is a proud Jew, whose children attend Jewish day school. He is a graduate of Yeshiva University in New York.

When Shultz needed advice on how best to help solve Israel's economic headaches two years ago, he turned to professors Herbert Stein of the American Enterprise Institute and Stanley Fischer of MIT, two of America's top economists. Both are Jewish. Since then, both have been intimately involved in helping to

restructure the Israeli economy—sometimes to the irritation of Israeli Finance Ministry officials. But overall, their views are highly respected and appreciated. In Washington, there was no fear of dual loyalty.

For nearly 15 years, the State Department has routinely sent Jewish foreign service officers to the U.S. Embassy in Tel Aviv although there has not been a Jewish ambassa-

dor to Israel. Over the years, there has been a host of Jewish diplomats in the embassy's key political section—many fluent in Hebrew and one or two even quite religious.

The eight members of the Senate and the 30 members of the House of Representatives who are Jewish are also quite comfortable in their roles as Americans and as Jews. They don't see any conflicts even though

Gore Vidal, the American writer, raised a storm of protest in March when he attacked pro-Israeli Americans as the 'Israeli Fifth Column Division.'

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THE GREAT DIVIDE THE GREAT DIVIDE THE GREAT DIVIDE THE GREAT DIVIDE

What should be done to bridge gap

'Whoever wins, loses the nation'

MOSHE KOHN / Jerusalem Post Reporter

THE TERM TOLERANCE, in its common usage, implies a passive putting up with situations, opinions, conduct, people one cannot really abide.

A new venture launched by President Chaim Herzog to deal with religious polarization in the country's Jewish community is probably understood better in terms of the more dynamic definition proposed by the late philosopher Michael Polanyi. In his *Science, Faith and Society*, he defines tolerance as "the capacity to listen to an unfair and hostile statement by an opponent in order to discover his sound points as well as the reason for his errors."

But the president had in mind something less and much more than that in his convening of a permanent forum to treat the problem.

At a half-day symposium at Beit Hanassi (just before the most recent spate of arson and vandalism, involving about 140 people from nearly all shades of Jewish religious and non-religious opinion), Herzog said: "Let us at least continue to talk, and thereby show that we reject the violent approach."

That perhaps is the minimal expectation: while people, even fervent adversaries, speak with each other, they are not—as some participants observed—throwing rocks at each other or daubing or burning bus stations or each other's cars.

It could be much worse than that, the president and other participants warned. And within days it was—arson at one synagogue, a vandals' rampage at another, arson at the premises of a left-wing political organization.

The religious polarization is "Israeli society's No. 1 problem," Herzog told the symposium. "It isn't merely a matter of dignified co-existence; at stake is our very existence itself. The situation is a key of dynamite which, if we do not defuse it, could explode on all the people of all the camps."

But, some participants said, people who meet at such symposiums in any event do not engage in that kind of violence. Here Polanyi's definition is relevant because it directs us to action. Beyond merely "tolerating," we are called upon to listen to our opponent "in order to discover his sound points," as well as to understand where he is—actually or only in our opinion—mistaken. In any event to listen.

SO BEYOND merely keeping people out of trouble by siring them down to talk to each other, the new forum aims, the president said, to locate and use points of consensus and find, localize, analyze and, as far as possible, eliminate points of tension and friction.

Furthermore, he and other participants said, violence by extremists of all sides must be delegitimized. Orthodox Jews must publicly and unequivocally condemn those "who commit disgraceful acts in the Name of Heaven," and non-Orthodox Jews must do the same regarding those who, in treating the subject, "sometimes use terminology that verges on the anti-Semitic."

And the law must be promptly, forcefully, and equally applied to all lawbreakers.

THE SYMPOSIUM was the first as-it-were public product of an initiative that began about a year-and-a-half ago in several circles, including Beit Hanassi, independently and almost simultaneously. Some of these groups, and a number of individuals, urged the president to take up the matter.

About a year ago, he started meeting with small groups of people representing various sectors of the Jewish population. Eventually, he asked a few of those people to constitute themselves as a steering committee to organize concerted long-range action. These were Rabbi Yohanan Fried, director of the Education and Culture Ministry's Torah Culture Department; Avraham Infeld, director-general of the Institutes for Jewish Zionist Education; Dr. Ely Kaufman, executive director of the Hebrew University's Truman Institute

and lecturer in political science; Nissan Limor, director-general of the President's Bureau; Dr. Aviezer Ravitzky, lecturer in Jewish Philosophy at HU; Rabbi Dr. Daniel Troppe, head of the Geshet Foundation; and Zvi Tzameret, director of Yad Ben-Zvi.

SEMANTICS are part of the problem. In the steering committee's discussions and at the symposium, some people were unhappy about the basic terminology. There is the term "dai," whose simple meaning is "religious," but which in the Israeli glossary subsumes only the Orthodox—except, perhaps, that section of Orthodox commonly identified *haredi* (commonly translated as Ultra-Orthodox).

How are the others to be identified? There is the term "hiloni" which means "secular." Nissan Limor is "definitely not Orthodox," he told *The Jerusalem Post*, but also "definitely not hiloni." He added: "Altogether, I doubt that there is such a thing as a hiloni Jew."

So it was decided to define the forum as dealing with relations "between *dai'im* and *lo-dai'im* (the non-dai)." Ely Kaufman was "not pleased with this formulation." He is commonly regarded as a secularist. But, he said, "while it is true that I am not what is called an observant Jew, when Sadat announced that he was coming to Jerusalem, I went to synagogue and said a prayer for peace. And especially whenever I am abroad (on teaching or lecture trips), I make it a practice to attend Friday evening synagogue services. So I am 'secular' or 'non-religious'?" Several symposium participants suggested that the definite article be

dropped—that is, that we stop generalizing about "the" *dai'im*, "the" *hilonim*, and even "the" *haredim*.

Probably every shade of Jewish religious and secular opinion was represented at the symposium except the more extreme shades of *haredi* opinion—such as the *Eda Haredit*, Natorai Karta and the *Mitnagdic* sector of Agudat Yisrael (the one that takes its direction from Rabbi Eliezer Schach, head of the Ponevezh Yeshiva in B'nei Brak).

There were men and women (including Orthodox feminists), senior Israel Defense Forces officers, rabbis (including members of the Chief Rabbinate Council), educators of all ranks and sectors, people from the cities, villages, kibbutzim and moshavim (including localities in Judea and Samaria), politicians, novelists, publicists, and two or three journalists (more were invited but did not come).

"This problem," said IDF Chief Education Officer Tat-Aluf Nehemiah Degan, an avowed secularist, "is not only between the religious and the secular. The problem is that none of us knows how to listen to each other. Combine this with the intensity of ideological differences, and you really have an explosive situation. You can't bridge all differences, and there's no need to. But people can argue with each other and still be friends. We just have to learn to listen."

THE NEED for mutual listening was emphasized by many speakers—in the plenary sessions that opened and closed the five-hour symposium and in the four separate and simultaneous workshops in between. Even in that socially and intellectual-

ly elite assemblage there were people who spoke *at* or *about*, rather than *to*, each other.

There were people for whom this was just another occasion to deliver set pieces of recrimination and/or self-justification. A few true believers (in Eric Hoffer's sense of the term) of all the camps engaged in mutual infatuation. "There is no such thing as a 'secular culture'; there is Jewish culture and there is culturelessness," said a well-known *haredi* spokesman. A leading secular publicist generalized that religious Jews surrender their autonomy, living fatalistically and according to pat answers provided by Higher Authority, and wish to deprive all others of their right to choose.

Many speakers, from all the camps, agreed that polarization stemming from ignorance has afflicted the younger secular generation. A non-religious speaker said: "The founders' generation—those who revolted against Diaspora life and against religion, which they regarded as the chief cause and representative feature of all that was negative about the Diaspora, they at least were Jewishly deeply rooted and committed. Today's generation has doubts about its Jewish identity. There are too many people who do not even know the Jewish source books; too many who speak out of ignorance."

Several people of various camps spoke of what one of them termed "the rape of the public square" by offensive advertisements, and even by the efforts of certain elements to do away with all Shabbat laws regarding the opening of places of entertainment in areas where the so-called status quo had heretofore

applied. Said one secularist: "Some of those bus station ads constitute violence no less than the throwing of rocks."

Jerusalem's Mayor Teddy Kollek said: "I can't agree to the opening of cinemas in Jerusalem on Shabbat. Not because of coalition politics, but because I believe we owe something to tradition." He added: "But I'll lose the debate with my colleagues (in the Labour Party, fighting for the abolition of the 'Blue Laws') because of the conduct of some *haredim*."

Aviezer Ravitzky said: "There can be no winners in this battle. Because whoever wins will lose the nation."

"The debate," said Yohanan Fried, "is a fierce one, but we must continue it—not in order to persuade, but to learn one another's idea-worlds and to find contact points."

PRESIDENT HERZOG plans to convene plenary meetings of the forum four times a year. He also plans to convene similar forums comprising other participants on such matters as Jewish-Arab relations, the role of the media, the role of religion in a Jewish state predicated on democracy, the role of education.

Between plenary meetings, smaller forums, of no more than about a dozen people, will discuss possible solutions to the problems on the agenda.

Said Nissan Limor: "The president wishes to show the world that even in the face of widely differing opinions, Israelis can speak with each other in a civilized manner and cooperate with each other on most matters."

Rabbi Goren faults lack of leadership

BENNY MORRIS / Jerusalem Post Reporter

RABBI SHLOMO GOREN, leaning over open Talmudic tomes on his cluttered desk, says that he has recently grown "to appreciate Ben-Gurion more. He had vision! He understood from early days how fateful the clash between the religious and non-religious communities could be and the need to find a compromise, a *modus vivendi*." Goren conjures up the Latin phrase

with relish, as if eating forbidden fruit.

Goren laments "the lack of leadership in both camps who could stop the deterioration." He says the mayor of Petah Tikva (Dov Tavori, who instituted Friday night movies in his town) should "have been stopped, and others like him, who are destroying the status quo," by "his own people." The reference is clear-

ly to Tavori's Labour Alignment colleagues and, perhaps, specifically to Prime Minister Shimon Peres.

But a little later, Goren turned equally scathing about Petah Tikva chief rabbi Baruch Salomon. "All he should have done was to hold one token protest. The movies in Petah Tikva are in non-religious neighborhoods, they may offend but they don't harm the religious population. Instead, Salomon has gone on," Goren implies that the rabbi's activities have brought the rabbinate into contempt.

When we turn to the recent bus shelter burnings and the vandalization of synagogues, Goren becomes excited. He wavers between a number of attitudes, displaying now one, now another.

At first, he is clearly on the side of the shelter burners while not explicitly supporting their vandalism and law-breaking. He embarks on a lengthy monologue: "You can't force religious people to sit in bus shelters that have pictures that compel them to shut their eyes. In the public domain, anything that disturbs one sector of the population should be forbidden. You can't have buses and shelters designed only for religious people. These pictures are driving away the religious, restricting them to Mea She'arim."

Goren says that the "pornographic" pictures have driven wide sections of the religious public, "and not just a fringe minority," onto the barricades. "It touches all the religious people," he says. B-G would have got rid of the pictures "in a minute," he adds.

"I am against violence and one shouldn't take the law into one's hands. But I can understand them. Real law isn't what is determined in the Knesset. There is a natural law, a law of life, that is supreme. The Nazis passed laws. Those laws should have been obeyed? A law that allows such pictures to be displayed in public is no law, it violates natural law."

Goren agrees that religious people also "enjoy" such pictures. "But that is precisely why they must be removed. They lead away from *mitzvot*, to sin."

Goren waxes almost violent when he turns to the synagogue vandals.



Rabbi Shlomo Goren



(Lisa Flekso)

"Nazi acts. That is how the Nazis began. That is how the Nazis began, with Crystal Night," he says, referring to the 1938 burning of synagogues around Germany. These acts in Israel "have now opened the way for the *goyim* to do the same abroad. They'll say: 'The Jews themselves burn synagogues.' Something is extremely rotten here. It's anti-Semitism, an expression of the dirtiest urges."

But then, under questioning, Goren seems to switch tack somewhat. He has obviously prepared his Talmudic metaphors. He starts reading from one of the large open tomes. The story is about Rabbi Ada Bar-Ahava who, walking along the street one day, sees a woman in a highly exposed suggestive dress pass by. He attacks her and rips off her clothes. "But in the end it was learned that the woman was a goya and the rabbi had to pay her 400 *zuzim*, a lot of money. Rabbi Ada Bar-Ahava reached the conclusion that he had acted more moderately. He might have saved himself 400 *zuzim*."

Goren declines to spell out the message but he seems to be saying of the bus shelter burners that had they acted more moderately, and desisted from vandalism, they would have been rewarded. But Goren emphatically declines to condemn the Orthodox vandals.

He says that "Israel is perhaps the most immoral country in the Middle East, the most licentious when it comes to sex, pornography, pictures. Even in Europe they haven't

reached such peaks. Here there is nothing which is not allowed. There is nothing holy any more. Those who fight for pornography are also those who are against our right to the Land of Israel," argues Goren.

I mention that the Netorei Karta oppose pornography and the State of Israel. He says, "Yes, but they acknowledge the Jewish right to the Land of Israel."

In general Goren feels that there has recently been a tilting of the religious-non-religious status quo against the religious, and that this is at the basis of the recent Orthodox outbreaks, including the bus shelter attacks. "In my day," says Goren, referring to when he was Ashkenazi chief rabbi, "there were no movies on Friday night. Now there are, in various places."

Goren proposes that "all sides now declare a truce, a ceasefire. The bus shelter burners and the synagogue vandals all stop and give a period of time for the leaders to hammer out a workable *modus vivendi*."

But, almost in the same breath, he berates the religious leaders. "What leaders?" he asks. "Religious Affairs Minister Yosef Burg? Where is he today? Not a week passes without him flying to Switzerland or somewhere."

Goren believes that "70-80 per cent" of the public do not feel any animosity towards, or are inconvenienced by, the religious. "They go to the beach, they do what they like, they don't feel hurt by so-called religious coercion," he says.

Laughing it off / Larry Lefkowitz

Left without a seat—getting to the bottom of bus-stop burning

AS I WAS not sitting on a bus-stop bench the other day—a fact brought home to me by a stiffening of the legs which revealed that I was in fact sitting on air (attesting to the force of habit)—I began musing about the reasons for the disappearance of these comfortable fixtures.

Obviously, certain religious extremists were offended by the advertisements affixed to the benches' glass enclosures. Some of the families portrayed on the posters disdained sitting on a bench in favour of a male, the hood of an automobile, or some other unlikely support which, I confess, offends my sense of propriety—and I am not a religious extremist.

But as I continued musing on the matter, now seated not uncomfortably on the ground, cross-legged as a Hindu (which I trust offends no one's sensibilities) and ignoring the growing pile of coins cast at my feet, I came to the conclusion that there was a deeper cause.

It related to the central place of the chair in the functioning of the Hassidic court. The different Hassidic sects may have quarrelled over doctrine or leadership, but all accorded equal reverence to the rebbe's chair.

It was the central symbol of the rebbe's authority. One might even say the seat of his authority, were one given to levity. Only with great enmity and no small effort was the chair of the Bratslav rebbe smuggled

out of Russia another day, its resemblance in all its authority in the Bratslav synagogue in Mea She'arim.

You can bet your bottom—let us say on this occasion—that in every Hassidic court no one but the rebbe sat in the rebbe's chair. His followers either stood humbly nearby or disposed themselves at his feet on the humble benches at a deferential distance. The chair was the very personification—if an object may serve this function—of the rebbe's authority.

It is not coincidental that the high point of the Jewish wedding is the raising of the newly married couple in their chairs. Some consider the subsequent stages of the marriage as moving downhill from this apogee, but this is a subject for another day.

Now the reader at this juncture may interpose the objection that a bench is not a chair, and in this he is undoubtedly correct. He may further declare that he does not quite grasp the connection between the rebbe's chair and the bus-stop bench, a point I, myself, was just approaching in my conjectures—hoping to do for the Hassidic chair what the philosopher Berkeley did for his now deservedly famous table—when they were interrupted by the arrival of my bus. A bus which, considering the stiffness of my legs engendered by both having sat on air and thereafter on crossed legs, I was exceedingly fortunate to catch.

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THE GREAT DIVIDE

A far cry from violent ultra-Orthodox hooligans

THE TOUR GUIDE pointed out the black-coated hassidic figure to his group of visitors and told them: "You see this man. He's one of those crazy people who throw stones on Shabbat and burn down bus shelters."

The accusatory remarks were directed at the back of Migdal Ha'emek Chief Rabbi Yitzhak David Grossman, as he left the King David Hotel during a visit to the capital earlier this week.

To Grossman, who has devoted his life towards furthering tolerance and mutual understanding, the barbed comments were particularly painful.

"I wanted to explain to the people that they had been misinformed, that not all Orthodox people are vandals. But I didn't want to cause a scene, so I let the matter drop," said Grossman in an interview at his Migdal home.

The quietly spoken rabbi recounted the incident to illustrate his concern over the prevailing attitude on the part of secular Jews towards the Orthodox community in general.

"I was terribly hurt by the incident and by the fact that all members of the Orthodox community, including rabbis, appear to have been tarnished in the eyes of the general public, because of the deplorable actions of a small group of extremists," he said.

The tour guide's caustic comments could hardly have been more misplaced. Rabbi Grossman, born and raised in Jerusalem's ultra-Orthodox Mea She'arim quarter, is vigorously opposed to any form of violence, as he maintains, are the majority of the residents of the neighborhood.

Three years ago, at a time when ultra-Orthodox violence, emanating from the Mea She'arim quarters, was rampant, Grossman was awarded the 'Eve of Israel' Prize, which he

shared with left-wing ideologist Arye (Lova) Elav.

The prize, established following the murder of Peace Now activist Emil Grünzweig, was presented by President Chaim Herzog. The president said of Grossman that it was a pleasure to honour a man who sanctified God's name. Grossman, who was recently elected to the chief rabbinical council, was given the award for his work in bringing disadvantaged youngsters closer to God.

THAT WORK began 17 years ago, when the rabbi and his family moved to Migdal Ha'emek. At that time the development town suffered from an inordinately high crime rate. Grossman decided he would seek out the troublemakers, whom nobody else wanted to know. His quest took him to the sleazier parts of town, into the homes of convicted criminals and on visits to prisons.

The slender, frail-looking figure of the rabbi became a common sight in pubs, clubs and cafes in his first four years in Migdal, earning him the nickname of the "disco rabbi."

He subsequently established the Migdal Or yeshiva for deprived youngsters, which today has some 1,000 students, half of them boarders. He was also instrumental in opening kindergartens, religious schools and youth clubs, in addition to being involved in prisoner rehabilitation programmes at prisons throughout the country.

Grossman revelled in his pseudonym and the attention that was focused on him through his activities. Like a wily politician, the rabbi has an uncanny knack for stealing the limelight. In his case, the positive publicity he received then and since appears to have been thoroughly deserved.

The crime rate in Migdal has dropped by around 80 per cent in the past 17 years, while relations between Orthodox and secular residents are exemplary compared to other parts of the country.



Rabbi David Grossman exchanges views with secular residents of Migdal Ha'emek.

DAVID RUDGE / Jerusalem Post Reporter

THE SECRET of Grossman's success can be summed up in one word: respect. He has earned that respect and his reputation the hard way, through his numerous social work activities and countless meetings with secular Jews.

"You won't find anybody here who would open a cafe, cinema or club on Shabbat, because they know it would hurt me and the other Orthodox residents," said Grossman. "On the other hand, whatever people do in their homes is their own affair, and nobody interferes."

This kind of mutual understanding can only be achieved, according to Grossman, by maintaining close relations between Orthodox and secular, so that they come to regard one another not just as neighbours, but friends, despite any ideological differences.

The theory, which appears to have been proven in practice, is simply that a person is unlikely to harm a friend or deliberately do something to hurt his feelings.

Another undoubted factor in Grossman's success is his own personality—a mixture of piety and friendliness that even the hardened cynics would have difficulty in belittling. And while he may not have won over all the secular residents, who still form the majority in Migdal, he has been instrumental in effecting a change in basic attitudes.

GROSSMAN'S APPROACH is a far cry from that of the stone-throwing, shelter-burning, ultra-Orthodox hooligans, whose "persuasion by force" tactics have provoked a bitter and equally violent response that now threatens the very fabric of Israeli society. While sympathizing with those who find the posters of posturing half-naked women on the sides of bus shelters offensive, he condemns the use of force to remove them.

"There is a much better form of persuasion—through dialogue and negotiation, not violence and confrontation," he says. "Personally, I don't want myself or my children to have to stand in a bus shelter and have to be subjected to the sight of those degrading posters. Would you?" he asks.

"A person doesn't have to go to a cinema where there is a pornographic film showing, or buy a copy of Playboy. He has a choice. In the case of bus shelters, there is no choice."

THE RABBI is interrupted by a telephone call, one of many. He answers, switching from Hebrew to Yiddish.

The respite allows time for a quick perusal of the Grossman home. Everything is very prim and proper. The bookshelves are stocked with the works of the sages, while portraits of hassidic leaders adorn the walls.

The setting and the atmosphere make it easier to understand what the row over the posters is all about.

The phone call over, Grossman returns to the subject under discussion, taking up where he had left off, with only the barest pause to collect his thoughts.

"No, violence is not the answer, nor is it the way of the Torah," asserts the rabbi. "The Torah teaches us that anybody who raises his hand against a friend is wicked. Throwing stones on Shabbat is also a desecration."

Grossman blames the current wave of Haredi violence on the erosion of the so-called status quo by the Shabbat opening of cinemas and other places of entertainment, notably in Petah Tikvah and Haifa.

He appears to forget the concessions that have been made to the Orthodox in recent years, including the grounding of the national airline on Saturdays. Stone-throwing also is by no means a new phenomenon. When reminded of this fact, Grossman nods his head.

While reiterating his belief that the extremists are only a minority, he agrees that their influence has grown considerably—to the extent that some of the moderates feel bound to follow suit for fear of reprisals. The answer to the problem, he says, must come from the leaders of the community, who should denounce the vandalism and

violence while working towards a compromise.

He also advocates that the media should not publicize the incidents. In this way, he feels, the actions of the fanatics would lose most of their impact.

GROSSMAN emphasizes, however, that the burning of bus shelters and even stone-throwing bear no comparison to the wrecking of synagogues.

"The synagogue is the symbol of Judaism. If this desecration and destruction of holy books occurred in another country it would be denounced as a terrible act," he asserted.

"For such a thing to take place here in Israel should have been unthinkable. Unfortunately, the unthinkable is happening."

Grossman does not use phrases like "Jewish anti-Semitism." The very idea is abhorrent to him. Yet he is concerned about the perpetrators of the deeds almost as much as the acts themselves. "They have forsaken Judaism and their own heritage. There can be no remnants left for them to be able to carry out such deeds at synagogues."

To Grossman, whose philosophy is to see good in every Jew ("You just have to know where to look to bring it out"), this loss of faith is as much a source of pain as is the sacrilege at the synagogues and religious schools.

Before he can continue, there is another interruption. The visitor, a former Migdal resident and a secular Jew, has come to pay his respects and invite the rabbi to his son's bar-mitzva party in Haifa that night. The invitation is accepted gladly and Grossman smiles, as if the visit has somehow restored his own faith in people.

Grossman maintains that the synagogue attacks are not necessarily the work of those with a criminal background. On the contrary, he believes it is the work of "cultured vandals" who feel they are fighting an ideological war against the Orthodox.

"The slogans I have seen on the walls of one vandalized synagogue seem to bear this out. The words were certainly not written by illiterates," he said.

THE PROBLEM, according to Grossman, is the lack of proper education given to secular students about the Orthodox community and religion in general. Secular youths, he maintained, are under a misapprehension. "For instance, they think that Orthodox people don't serve in the army, when in fact most of them do. I'm sure that nobody would burn down a synagogue if they

knew more about religion and what the synagogue symbolizes.

"The only way to achieve greater understanding between the two sectors of the community is through contact with one another and open dialogue. Just as the education minister advocates meetings between Jews and Arabs, I think there should be regular get-togethers between religious and secular Jews. We have been doing this here in Migdal with great success and I see no reason why it could not be extended to other parts of the country," he added.

ON THE DAY of the interview, the rabbi was organizing a demonstration against extremism with the participation of youngsters from the town's religious and secular schools. The demonstration was held at the town's amphitheatre under the blazing sun, with some 500 children taking part—most of them from the religious schools.

The Orthodox youngsters surrounded Grossman on his arrival, vying with one another to shake his hand, while the small group of secular children from Rogozin High School looked on with apparent indifference.

Rogozin principal Avraham Oren explained that the low turnout was due to many pupils being involved in exams and end-of-term trips. The secular children carried banners calling for tolerance and describing the burning of synagogues as a national disaster. The youngsters seemed genuinely concerned about the wave of Orthodox/secular violence and called for measures to calm the tension before it leads to bloodshed.

Grossman was far from dismayed by the relatively low turnout, saying that the importance was in the spirit of the demonstration and its message to the country. Echoing the youngsters, he expressed grave concern that the spiral of violence could lead to injury and even loss of life.

"This awful possibility is not so far off—which is why it is imperative to take action now," said Grossman, who is advocating the establishment of a non-partisan group of rabbis and secular leaders to find ways to douse the flames of anger erupting from both sectors.

"Politics and religion is a dangerous and highly volatile mixture, which is why I think it would be better to leave the politicians out of it," Grossman asserted. "We don't want to find ourselves in a situation like Northern Ireland. The only way to solve this problem is to bring together people of goodwill from both sides, who can sit down and debate the issues as brothers, not enemies. That is the way of the Torah and it is the best way."

State learns to live with contradictions

DAVID KRIVINE

THERE IS in Israel a clash, a contradiction between the state on the one hand and religion (that is, religious Orthodoxy) on the other. Up to now it has been papered over—and rightly so, says writer Haim Guri.

"We have lived with this contradiction in the past, and we must go on doing so. Each side must accommodate itself to the other. The poet Bialik is reputed to have said, 'If we create a state it won't be Jewish. If it is Jewish it won't be a state.'"

But the state was created, and it is a Jewish one, maintains Guri, because each side has respected the other's principles. That is how it must be. The religious must accept the principles of Zionism, the Zionists must acquiesce in the rights of religion.

"The Zionists have in fact done and are doing their bit," he declares. "The State of Israel is based substantially on Halacha—in personal law, in the *kashrta* of public institutions, in the suspension of public transport on the Sabbath, in the maintenance

of synagogues and yeshivot. "Much of the religious community for its part likewise identifies with Zionism. We have nothing against the National Religious Party (NRP). Tirat Zvi and Yavneh (religious settlements) are our brothers. They are part of us."

Arguments and differences of opinion arose—sometimes over quite serious issues, like the refusal of the ultra-Orthodox to let their daughters do national service. But there was no split.

THE SPLIT CAME with the rise of the Agudat Yisrael Party, which, unlike the NRP, is non-Zionist. "Back in the 1950s Hazon Ish (a religious sage) was already telling Ben-Gurion that when two wagons cross a bridge, the empty wagon must give way to the full wagon (that is, the wagon loaded with Jewish religious content)."

The Zionist cart, as far as this rabbi was concerned, was empty; and that is the underlying misconception which, according to Guri, is now exploding in our faces.

Zionism is everything to Guri. Poet and novelist, he gives voice to the ideals on which the Jewish state was founded. He quotes other persons' views to support his creed. Thus: "Gershon Scholem said, 'Zionism restored the Jewish people to history. Without Zionism our history would have ended.'"

In Guri's opinion, both carts on the bridge are full, and both have rights of passage. "The crisis facing us today is not between religious and anti-religious, it is between Zionist and anti-Zionist." Religious anti-Zionism is the problem.

Guri recalls an incident which illustrates the problem: A survivor of the Holocaust, whom he had helped in a DP camp in Hungary, now runs a workshop in Jerusalem. A religious customer wanted to know when his vacuum-cleaner would be mended. "After the *hag* (festival)," the customer was told.

"I have to wait six weeks till Shavuot?" he queried, outraged. "No," the shopkeeper replied, "I meant after Independence Day this week." "That's no *hag*," retorted

the Orthodox person contemptuously, "that's an *aveil* (sacrilege)." The shopkeeper was profoundly offended. Such attitudes, Guri observes, make coexistence difficult.

HE BELIEVES there is a dialectic of hostility. Antagonism on one side generates antagonism on the other. "As long as we were asked in a friendly manner to respect religious susceptibilities, we were glad to do so and that brought the two sides together. Once compulsion is introduced, goodwill vanishes."

A road-sign used to be put up every Sabbath at the approaches to the Yeshurun synagogue in Jerusalem's Rehov Keren Hayesod, asking motorists to avoid passing in front of the synagogue," Guri recalls.

"I once decided to check the motorists' reaction. Out of 100 vehicles that I counted, 97 complied with the request, making a detour. One fine day the road-sign was replaced by a barrier forbidding access, with a policeman to enforce the ban. Suddenly I and others were furious. Who does the road belong to anyway, we wanted to know. What right do the authorities have to deny us passage?"

"Zionists do not spurn the Orthodox. We value our common heritage; after all our parents and grand-

parents were observant, too. We are not looking for trouble, we would like to get along with the other side. As Yitzhak Navon said during his presidency, 'When you come to a vineyard, do you want to fight with the watchman or do you want to eat the grapes?'"

It is the Orthodox who are picking fights, Guri observes. Every issue is turned into a conflict: the Tiberies hotel, allegedly built over an ancient Jewish tomb, the halt on archaeological digs, the stadium in Ramat Gan that may not be used on the Sabbath, autopsies. Each time we yield on one issue, another comes up.

"Among our national objectives Continued on Page 11

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Youth Aliya defends record, lauds its achievements

SINCE ITS inception, Youth Aliya has educated 250,000 young immigrants, children of refugees, orphans, and Israeli-born youngsters. Most were refugees, orphans, or from low income or non-functioning families. It is impossible to imagine Israeli society and its achievements without this huge and unique group of Youth Aliya graduates, many of whom have reached top positions in politics, defence, science, industry and the arts. This was made possible by means of a residential education system among the best in the world.

In *The Jerusalem Post* of May 23, 1986, Charles Hoffman questioned whether Youth Aliya is still relevant to the needs of Israel's disadvantaged youth. We categorically state that it is. Furthermore, we seriously question many of his statements.

Firstly, Hoffman argues that "Youth Aliya takes the most promising youth" out of Project Renewal areas. According to our figures, only about 15 per cent of youth from all 94 Project Renewal neighbourhoods are enrolled in the Youth Aliya framework.

Quoting undisclosed sources, he stated that 75 per cent of those admitted to residential schools through Youth Aliya fall into average or above-average achievement levels on their placement tests. And he bases a whole thesis on this figure, which is incorrect and deceptive. Only 22 per cent (1) of our pupils fall into this category. Almost half (48 per cent) are decidedly below average, one or two years behind their age level, and 30 per cent are three or more years behind their age level. In addition, their behaviour is very problematic. This alone is often the cause for their ejection from local schools.

Hoffman claims that Youth Aliya not only takes youngsters out of their community, but encourages them not to go back there, thereby separating the child from his environment. Youth Aliya does not "take out" youngsters. It "takes them in," the reason being that to this date there is no adequate and comprehensive solution for them in their communities.

We do not have a recruitment and outreach system. On the contrary, our enrollees are referred to us by educational counsellors, probation officers, school attendance monitors, welfare and education officials.

Parents themselves bring their children to Youth Aliya offices and express their desire for residential schooling. We do not detach our wards from their homes. They have home leave every 2-3 weekends, and spend Jewish and national holidays at home, as well as other regular

school vacations, including two-month summer breaks.

The education we provide emphasizes the importance of home and family, and implants appreciation and warm attitudes toward parents. Adolescence is often a period of distance from home and teenage children, and more so in problematic families. The relative distance from home at this stage eases and improves their relations. This is heard often from youngsters and parents alike.

After completion of the school programme they go home, from which, at age 18, they are drafted into the IDF. When they once again return home, they do so as agents of social change, often taking leadership positions within their original neighbourhoods.

The chances of success in the education of these youngsters away from home are much better than attempting to change family norms and parental attitudes. In any case, the latter is a lengthy and complex process with no insurance of positive results, and the youngster is too often its victim. One of our programmes, the IDF Officers Track, has produced 400 officers and commanders in the last few years. According to an army survey, ten times more Youth Aliya pupils reach commanding positions than similar non-residential educated youth.

HOFFMAN'S ASSUMPTION is that Youth Aliya's residential programme is outdated and that it is better to deal with the community as a whole. He adds that there are other organizations with the expertise and manpower needed to solve the causes of distress, and all they lack is money which, presumably, could be saved from Youth Aliya.

If this were the case, how can we explain the fact that the number of Youth Aliya applicants has grown constantly, even during the years in which huge resources were invested in the distressed neighbourhoods?

Moreover, our pupils — often drop-outs of the local educational system — are referred to Youth Aliya by local welfare officials. Apparently, rehabilitation tools have not yet been successfully developed at the community level. True, there are organizations working in the field which aim at improving the general level of the community. But there is still no evidence that they have accomplished the desired results.

Dr. Sorell Kahan, of the Hebrew University's Institute for the Advancement of Education, has stated that the number of disadvantaged children has not decreased and despite forecasts based on the expansion of community education,

On this page on May 23, Charles Hoffman questioned the *raison d'être* of Youth Aliya and he accused it of taking away from underprivileged areas their best children. The director of the organization replies.

ELI AMIR

achievements and dilemmas. Beyond this, during the past two years alone, teams of experts have been appointed in order to examine the following basic issues:

- 1) Definition of Youth Aliya's target population.
- 2) Relations between residential and non-residential pupils studying in the same school.
- 3) Structure and organization of the residential school with reference to their adaptation to pupils' needs.
- 4) Education and rehabilitation of youth — a five-year plan.
- 5) Vocational and technological training — a five-year plan.
- 6) A special team is diligently working on a programme for the education and rehabilitation of our pupils from Ethiopia.

Consequent to the evaluation and revision we carry out from time to time, we have established unique frameworks, such as preparatory classes, youth day centres, *hachshara* (groups of weak pupils in kibbutzim), a network of educational pedagogical centres in the schools, original remedial programmes such as "instrumental enrichment," corrective teaching methods, etc.

An important part of our programme is education toward values such as democracy and tolerance, self-help and communal responsibility. These programmatic goals are accomplished through a network of highly professional educational supervisors, who regularly visit the schools. Aided by psychologists and social workers, they are actively involved in the educational processes.

Contrary to other bodies, Youth Aliya is not a placement agency which merely subsidizes schools and educational institutions. We pay maintenance fees according to the number of pupils in the school, based on standards set by an interdepartmental committee.

Because we examine ourselves, we are aware of the need to concentrate our pupils in fewer youth villages, so we can invest more efficiently our limited resources. We desire closer coordination with the Ministries of Education, Labour and Social Affairs, as well as with other departments of the Jewish Agency. We know the importance of conducting frequent field surveys and research. We encourage educational

experimentation and innovation, and avail ourselves of academic counsel from Israel and abroad. And not least, we welcome every opportunity of dialogue with laymen and professionals from Jewish communities and organizations.

WESTERN SOCIOLOGISTS of education have concluded that the community education system is a very powerful tool used by society to preserve the existing social structure. It does not encourage mobility but, on the contrary, keeps the weaker members of society weak.

Despite the improvements that have taken place in the public education system in the last few years, the lower socio-economic class pupils still find themselves in the lower level groups, and in the least lucrative vocational training courses. The percentage of those completing matriculation and going on to university is still well below their proportion in the general population. The result, as termed by the sociologist Conant, is "social dynamite."

The community education system in Israel, which encompasses 1,350,000 pupils, lacks the flexibility and potential for change of a smaller voluntary organization like Youth Aliya, which can take under its wing drop-outs from the regular system and provide them with individual care and attention. For example, our 700 pupils in preparatory schools come to us illiterate. In two years or less, we prepare them to integrate into one of the regular schools.

Hoffman is surprised that 20 per cent of Israeli youth are enrolled in residential schools. It's true that this figure is higher than in other Western countries, but Israel's problems are different from those of the United States or Great Britain. As in other developing countries, in which society is taking shape, residential schooling here serves as a powerful tool for mobility, advancement and integration of the lower strata into the mainstream of society.

There is no doubt that a 24-hour-a-day, comprehensive educational framework costs more than a five to six hour-a-day school. But, in calculating the overall comparative costs, we should not ignore the necessity of complementary services required by the pupil such as: meals and accommodation, counsellors, house-mothers and caretakers, library, remedial teaching, homework assistance and extra-curricular and social

activities, which many of them would not be able to enjoy in their home community.

And even if a community centre and cultural activities are available at home, the weaker population will most probably not be able to utilize them. They cannot afford them; they are not always conscious of their importance, and they do not possess the necessary motivation and disposition to attend. But even if they do, it means taking part in an activity only once a week for a couple of hours, and not on a daily basis, as in residential schools.

The expense of private lessons, community centres, youth movements, trips, etc., will have to be taken into account when calculating costs of comprehensive education. Only then will the cost effectiveness of residential education be better appreciated.

ONE OF THE advantages of residential schooling which cannot possibly be calculated in terms of cost-analysis is the exposure the children experience in encounters with kibbutz youth and non-residential pupils of higher levels, who study with them and serve as positive models. In their own communities, exposure is limited to youths of similar background and behaviour patterns.

The question of where to educate disadvantaged youngsters is also ideological. How do you relate to a generation of immigrants and their children still undergoing transition pains and crises which may drive them into vagrancy and delinquency? How do you turn second and third generation victims of distress who feel bitterly deprived and discriminated against, and who act out their anger and frustration in aggressive street habits, into integrated and responsible citizens, with high aspirations, values and qualifications?

The question is whether Youth Aliya will continue to be a pioneering organization which drastically improves its pupils' chances of social and educational mobility by means of an intensive environment, or will it abandon them so that they become alienated, hostile citizens?

Hoffman says that no one knows why there are 12,700 Israeli-born pupils in residential schools. This number is simply the result of budgetary constraints. If we had additional resources, this year, for instance, we could have responded to all requests for admission, and would have enrolled at least 2,000 more youngsters. In 1972, the Jewish Agency Assembly decided to enrol 4,600 disadvantaged youngsters, but the applicants' number was much larger, and double that number were

admitted. Every year since, the number and pressure of applicants have grown, until budgetary limitations set the current enrolment figures. Due to these restrictions, Youth Aliya itself resolved to cut 500 pupils from the approved quota for next year, in order to utilize the savings in educational improvement.

Hoffman also points to the growth in the number of pupils within religious frameworks, including *haredi* institutions. It is true that some of these frameworks impart little or no Zionism to their students. But it is important to stress that the vast majority of our pupils enrolled in religious institutions are educated in the spirit of Zionism, some in youth villages and others in academic or vocational yeshivot, or ulpanot. Religious youth of all streams have been a part of Youth Aliya since its inception.

Nevertheless, we cut down the number of non-Zionist *haredi* institutions which had a small number of Youth Aliya pupils, and where our educational supervision was limited. We also froze enrolment in those schools which refused to absorb Ethiopians.

Youth Aliya, as a department of the Jewish Agency, and similar to government ministries, is a political institution, exposed to great political coalition pressures. But Uri Gordon, head of the department, did not give in to those pressures and froze referrals of youngsters to 24 of the extreme *haredi* institutions.

UNFORTUNATELY, social problems have not been solved, and there is a need for cooperation between the various organizations working in the field to improve the quality of community life. When children are involved, it is a race against time, and they need all the help they can get from as many directions as possible. The needs of these youngsters have not become obsolete, nor has the ability of Youth Aliya to answer them.

We should not abandon our dream to build a just and egalitarian society in Israel that will correct Diaspora distortions and attract youth from abroad to its exciting challenges. For the sake of social, ethnic and economic integration, we must continue to make use of residential education in youth villages, kibbutzim and yeshivot, taking advantage of the unique tools developed by Youth Aliya professionals.

I couldn't possibly put it better than the fifth President of Israel and current Minister of Education, Yitzhak Navon, who said: "If Youth Aliya did not exist, we would have to create it today."

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THE POWER OF PROTEST

TORA TODAY / Pinhas H. Peli

A LAW AND a story to go with it. The law: "And the Lord spoke to Moses, saying: If any one of you or of your descendants is either defiled by contact with a corpse or absent on a long journey [on the day of the Passover, the 14th of the first month] he should still bring the Passover offering... on the 14th day of the second month, at twilight..." (Numbers 9:9-11).

This law of *Pessah sheni*, the second Passover, which is for the generation of Moses as well as for posterity, is preceded by a story: "...There were some men who were unclean because of having contact with a dead person and could not therefore perform the Passover. So they came to Moses and Aaron complaining: 'Wherefore are we to be kept back, as not to bring the offering of the Lord together with the rest of Israel?' (ibid., 6-7).

After listening to their complaint, the story goes on to tell us, "Moses said to them: Stand by, and let me hear what instructions the Lord gives concerning you" (verse 8). It did not take long for the instructions to come in the form of the law of *Pessah sheni*, quoted above.

The story and the law following it generated many exegetical as well as theological questions and comments. Would the law, which like all other laws of Torah, is eternal and absolute, have come about were it not for the particular predicament in which those men found themselves? Who was meant by "some men", for whose sake Moses went to seek special instructions from the Lord? Does not every law bar some people from doing what they would like to do? What made Moses so sure that he would get an immediate reply to his inquiry, asking them to "stand by" for the instructions?

Following in the footsteps of the ancient rabbis, I would like to suggest that the key to the understanding of all these and more questions in this matter, is in two words of the text (which most translations render inadequately). The words are *lamna niggaru*, "why shall we be discriminated against?" they are at the crux of their complaint. Those words turn into a powerful drive which compel the involvement of the rest of the story.

EQUALITY. DISCRIMINATION. protest and their like, ring like concepts belonging to the lexicon of modernity. They are basic, however, to the world of the Torah. *Lamna niggaru*, "why should we be discriminated against?" underscores the protest of those anonymous "unclean" people. But, why not? Was the ancient world not filled with discriminatory laws against this or that group anyway? And is not every

law in some way discriminatory towards some people? Torah and its commentators were not ready to accept such injustice as the final reality of the human condition or the social order. Any individual or group of individuals who feel unjustly deprived has the right to protest and to be listened to. The anonymous men who were overlooked by the original law of keeping the Passover, must have had good reason to believe that they did not deserve, because of their being "unclean" on that particular day, to be excluded from the rest of the people of Israel as they marked the greatest event in their national life, that of exodus from bondage. Why didn't they make sure not to be "unclean" when the day comes? Ignorance or negligence is certainly no excuse for transgressing the law.

According to the rabbis of the Midrash (Sifrei 19,6) they were "unclean" on the 14th of the first month for good reason. Rab Ishmael (1st century) suggests that they were in contact with a dead body, having been in charge of carrying the coffin of Joseph out of Egypt. Rabbi Akiva, his contemporary, suggests that they were dealing with the corpses of Nadab and Abihu, which had to be removed from the sanctuary for the divine worship to go on. What both Rabbi Ishmael and Rabbi Akiva agree is that those "unclean" men were amiss in carrying out the requirements of the law, not because of negligence, but because of their occupation with other tasks involving either the vision and promise of Joseph that liberation would eventually come or the order of divine worship which was upset by the life and death of Nadab and Abihu. Another rabbi, Rab Izzhak goes even further to explain that they were "unclean" because of the burial of a *met mitzva*, a nameless person found dead with no relatives or friends to take care of his body. This is a task, as we know, taking top priority over every other commandment.

No matter what the exact cause of their "uncleanliness" was, they were on good grounds in their protest against being left out. If the law of the Passover specifies as it does (Numbers 9:14, 15:15), that there shall be "one law" for all, why then should they be discriminated (etymologically meaning: dis-joined, cut off; crime-law) against. They demanded the rights due to all of Israel in very clear terms.

Moses, too, was convinced that it was not possible that God ordained a law which implied injustice to some people. Their argument was so convincing, that it left no room for any doubt that it must be rectified immediately. "Stand by," he says to them, "and let me hear what instructions the Lord gives concerning you."

Sure enough the instructions follow. Would the law have been legislated anyway? Of course, God does not tailor all of his laws according to demand. But, sometimes, he waits for people to ask for them. It is on this common ground of being appalled by injustice and unwarranted discrimination that God and men meet.

"Of course," say the Rabbis (TB Sanhedrin 8a), "this law should have been written, like the rest of Torah, by Moses. The 'unclean' men in this story must have had special merit in that they caused a law to be instituted."

It was their *"lamna niggaru"* outcry that enlarged God's Torah.

IT IS INTERESTING to note the same words in the protest voiced not by a group of unnamed "unclean" men, but by a small group of learned women. The daughters of Zelophehad.

When they hear God's order on how the land is to be divided among all the males of the tribes, they organize and stage a demonstration (Numbers 27:1-11). After setting forth their case and all the legal arguments in their favour, they protest (ibid., verse 4): *lamna yiggaru* — "why should we be discriminated against?" "why should the name of our father be left out from among his family, because he had no son?"

The slogan of their protest is in almost the same words. After all arguments are enumerated, there is still the outcry of *lamna niggaru*, or *yiggaru*? Why should there be such unjustified discrimination? The outcry moves Moses to the same response which shows the profound awareness of the immediacy of the case. Whenever and wherever injustice and discrimination against men or women are practised there could be no procrastination. "And Moses brought their case before the Lord," (ibid., verse 5), without any delay.

And the result, exactly the same as before: a new law was added to the Torah. The law regarding the inheritance rights of women. The law should have been included anyway, to prevent inherent injustice. It was not written, however, until the daughters of Zelophehad cried out against the injustice and discrimination, with the words *"lamna niggaru"*.

Again, the rabbis comment on the special merit of those women whose personal hurt and courageous protest joined together to expand God's law: a law of life and loving kindness.

The portion of Torah read this week is *Be-ha'alotzek* (Numbers 11:1-32).

Pinhas H. Peli is Professor of Jewish thought and literature, Ben-Gurion University of the Negev.

FEATURES

SOME PEOPLE are wondering whether Prime Minister Shimon Peres confused the role of national peace-maker with that of national appeaser in his old bid to defuse religious-secular tensions. If the immediate result of his summit with religious politicians like Interior Minister Yitzhak Peretz and Agudat Yisrael's Avraham Shapira was a commitment to shut down the Ramat Gan football stadium on weekends and twist Haifa Mayor Arye Gurel's arm, he shouldn't have been so surprised at the boos ringing the air at Labour's central committee meeting.

Perhaps Peres was responding to Sephardi Chief Rabbi Mordechai Elihu's call on the government to repent? Absorption Minister Ya'akov Tsoref told fellow kibbutzniks he thought the rabbi's call misplaced, which indicated how much the Chief Rabbi was serving as a bridge between religious and secular citizens. The question still begging: why was Netanyahu Chief Rabbi Israel Lau the only Chief Rabbi Council member to publicly denounce haredi violence? Or do the others fear the kind of threats to which he was subjected?

THE REPORT that Chrysler chief Lee Iacocca is due here in July for a Dale Carnegie Institute festival, when a special award will be bestowed on Premier Peres, couldn't be more timely. Peres could really benefit from the Carnegie handbook *How to Win Friends and Influence People*. Maybe it will help him soften Egypt's stand on the Taba issue and enable him to enjoy some summertime with President Hosni Mubarak before the rotation deadline. Many think that's why Vice Premier and Foreign Minister Yitzhak Shamir is making sure there's no settlement until he can add that feather to his own cap when October comes.

UNTIL recently, playwrights have had no reason to invent a colorful, banal and limited kind of speech for their characters. Traditionally, even when creating "simple" characters like Büchner's Woyzeck, they gave them a poetic idiom and rhetoric or a colorful dialect which made their audience want to listen to them. Shakespeare's Caliban is a primitive but he speaks beautifully about the secrets of his desert island.

Perhaps it is the Marxist colour of contemporary thought that has influenced post-war playwrights to portray characters subject to an inhuman, featureless, commercially-manipulated environment, which, by depriving them of any generosity of feeling, also makes them speak the language of the dead.

Francis Xavier Kroetz, the young and prolific German playwright, three of whose plays were shown at the Israel Festival, is a determined observer of the bleak landscape of the living dead in German society. His short play, *Through the Leaves*, was performed excellently by Ruth



Yitzhak Peretz (David Binnar)



Moshe Arens (Isaac Harari)



Benjamin Netanyahu (Liz Karen)



Israel Lau (Liz Karen)

THE JEWISH WARS

PUBLIC FACES / Mark Segal

Carnegie's counsel might also help Peres overcome growing unrest inside his Labour Party. They won't forget his irate rejection of the Knesset faction's urging him to honour his commitment to make Deputy Finance Minister Adiel Amichay governor of the Bank of Israel. His talk of it being seen as "a partisan play" brought the sharp rejoinder: "Does that infer that only Likud appointments like industry and Trade Minister Ariel Sharon's installing Rafi Eitan as chairman of Israel Chemicals are 'national decisions'?" Some Labourites are wondering whether Peres was, in fact, relying on Shamir and Finance Minister Moshe Nissim to deliver his preference for Prof. Michael Bruno as governor. Q. Why has Sharon kept silent over the elevation of Peace Nownik Bruno? A. (probably) so

the Likud can take the credit at the next elections.

SOME THINK Herut (Shamir faction) MKs Ehud Olmert and Michael Eitan may have set a dangerous precedent by invoking the police in their campaign against ex-attorney-general Yitzhak Zamir on the grounds of leaking state secrets. What if someone asks the police to look into the faces behind all those "well-informed sources" leaking stories from the cabinet?

COMMUNICATIONS Minister Amnon Rubinstein should know better than to be so shocked at his fellow ministers' mini-war of attrition against Justice Moshe Bejski com-

mission's demands to axe top bankers. After all what would happen to Israeli politics if accountability stopped being a four-letter word?

I HEAR from Herut MK Elihu Ben-Elissar that in 1977, when he was premier Menachem Begin's first director-general, he was introduced by then Foreign Ministry information chief Aluf Hareven to Claude Lanzmann, whose movie, *Pourquoi Israël?*, he so admired. He then arranged for the filmmaker to meet Begin, who emerged determined to help him produce *Shoah*. Begin persuaded his first finance minister, the late Simcha Ehrlich, to grant him \$500,000 and later another \$250,000. Ben-Elissar also learned that the late

Vigal Allon, when foreign minister, had earlier arranged an initial \$100,000 grant as seed money for the *Shoah* production. "I find it inexplicable that Lanzmann failed to mention the Israeli government in his acknowledgements at the start of the movie," Ben-Elissar says, adding that "Lanzmann did at least send a video tape of the movie to Begin."

Ben-Elissar also reported having advised Lanzmann to seek help from World Jewish Congress director Israel Singer, whom he heard turned Lanzmann down.

IF YOU can't sleep at night over the perilous combination of Jonathan Pollard on trial and Justice Minister Yitzhak Moda'i at large in Washington, let me reassure you that U.S.-Israeli relations will survive even that.

U.S. Assistant Secretary of State for Economic Affairs Allen Wallis

had only praise for the government's economic programme when he met Peres midweek. He lauded the high calibre of Israel's economic team — Prof. Michael Bruno, Treasury director-general Emmanuel Shara and Peres aide Amnon Neuhach. Encouraging words on U.S.-Israeli ties also came from U.S. Ambassador Thomas Pickering at the Israel Technion Society's annual dinner at the Dan Caesarea Hotel, chaired by ex-Technion president Amos Horev. Today a Bank Leumi executive, Pickering dwelt on the major advantages accruing to Israel from joining the Strategic Defence Initiative ("Star Wars") programme, especially in the field of short-range missiles.

SHAMIR enjoyed a warm rapport with Liberian Foreign Minister Bernard Blamo when they met this week, graciously accepting his visitor's request to accord him the title of "Elder Brother." That certainly took his mind off the mushrooming fall-out from the General Security Service affair. I hear from friendly Herutniks of tension between Shamir and party ally Minister-without-Portfolio Moshe Arens over whether Shamir did or did not keep then defence minister Arens in the dark over what ensued after the bus No. 300 attack. Another bone of contention is reportedly Shamir's refusal to promise Arens's protégé, Ambassador to the UN Binyamina (Bibi) Netanyahu, the job of government secretary after the rotation deadline I'm told the Shamir camp has earmarked it for his aide, Yitzhak (Tzahi) Hanegbi.

A TASTE of what an American Jewish testimonial dinner is like was provided for Israelis by the Anti-Defamation League of B'nai B'rith in honour of its outgoing chairman, Kenneth Bialkin. At the event at the Jerusalem Hilton, Netanyahu served

up some of his hard-line anti-Soviet rhetoric, so beloved of his American audiences. Confirming that talks have been going on with the Soviets, he cried, "The Russians meet us, talk and smile. So what!" He said this while stressing that "private diplomacy is no substitute for public advocacy" as regards the Soviet Jewry campaign. Foreign Ministry officials later declined to comment on the envoy's tone only confirming that neither Peres nor Shamir have changed the official line that Israel seeks to normalize its relations with the Soviet Union. Bibi should take lessons in effective low-key oratory from the star turn, Anatoly Shcharansky, who as usual electrified his audience. ADL's associate national director, Abraham Foxman, presented Shcharansky with the Burton Joseph Prize for Human Rights, actually jointly awarded to him and Andrei Sakharov in 1975. ADL's national commissioners applauded Bialkin's tribute to both Foxman and Israel Office director Harry Wall. The 1986 Burton Joseph Prize went to a thrilled Teddy Kollek, before such VIPs as President of the Supreme Court, Justice Meir Shamgar, Bethlehem Mayor Elias Freij and foreign diplomats.

ADL's guests gave top marks to the hotel's catering and service, a good start for its new general manager, Englishman Jeremy Frankel. He and his wife Jo enjoyed their welcoming reception on Wednesday, for which Hilton international division director Hugo Langer flew in specially.

TEL AVIV rate-payers suffering from the mosquito plague will be gratified to know that Greater Tel Aviv anti-mosquito czar, Arye Kremer, is at least not suffering. He flew off this week to Mexico for the World Cup games. Mayor Chich has also gone off on a twin-city junket to Germany.

Meat pie

ISRAEL FESTIVAL

Malczewski and Frederick Neumann of the distinguished American Company Mabou Mines.

This brief encounter between two ungainly, blubbery, middle-aged people takes place entirely in the woman's butcher shop where she sells offal and tripe for pets, and in the backroom of the store where they carry on their love affair.

Kroetz, in his original version of the play, emphasizes the closeness of his humanoid to the beasts. Their sex is a sport and a hump. He swills beer. Her dog is his sexual rival. The offal that she sells sums up her life, amorphous and raspy. This is meat stuff, verging on the grotesque.

In the later version shows here.

the fog of bestiality lifts to reveal a woman with dreams of love and pretensions to language. She keeps a diary in which she records her feelings for the male pig in her life. She dresses him up to go to a dance and submits to sexual abuse with a residue of feminine grace.

In short, Kroetz has abandoned the total consistency of his fable of human animals for a softer look at the grey dullness of his characters' lives. The result, though well performed without sentimentality and with commendable ugliness by two fine actors, is too soft for me. The rigour of Kroetz's infatuation of aging meat, with pretences to life, is made palatable as a clumsy love affair, with the woman bearing the burden of hope. But it moves towards banality as it assumes more humanity for its characters. The well-pitched acting of Malczewski and Neumann would have been put to a sterner test had they chosen to play the violent and bleaker original text. So would the audience.

ZVI JAGENDORF

Meeting a challenge

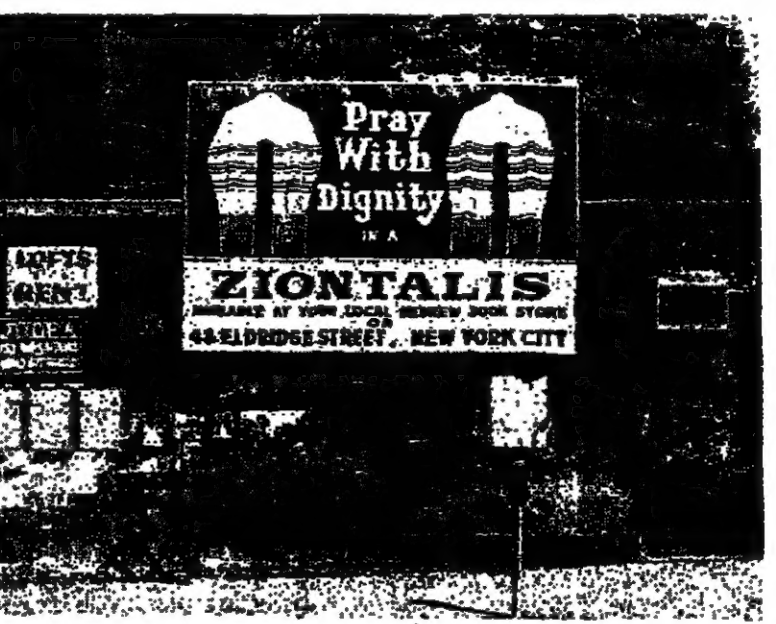
phony at Binyamin Ha'uma, also to a capacity audience.

Gary Bertini has directed this monumental climax of Beethoven's opus many times before, but every time it seems as if he is approaching it for the first time. His conducting was intense with an unrelenting drive to keep up the momentum in the scherzo, the steady flow of the adagio's singing phrases in their sheer endless continuity, and finally, the building up of the choral climax. Everything testified to Bertini's unabated singular commitment and devotion to bringing out the best in orchestra and singers, and to do justice to this work's tremendous impact and unparalleled inspiration.

The Jerusalem Symphony Orchestra met the challenge with remarkable stamina and clean playing (some imperfections in the French horn notwithstanding). The choir, numbering well over a hundred voices, contributed masses of choral sound of uncertain quality and even less distinctive pronunciation of the words. The soloists were of uneven quality. Best of all was the bass, Manfred Schenk, who possesses a beautiful, rich, strong delivery, and his sonorous voice served the recitative excellently, while fitting well into the quartet. Not so the tenor, Keith Lewis, whose voice is too metallic in *timbre*, too much of a *heldentenor* to be an equal member of an oratorio-like ensemble. Mira Zakai couldn't be heard all the time, and Gilad Yaron managed to circumnavigate the dangerous cliffs of her part without endangering her contribution. All in all — a magnificent finale for the Israel Festival, an impressive farewell for the JSO's chief conductor and musical director of the last few years who leaves us now for other tasks abroad, and a rewarding climax for a rich and challenging season of the Jerusalem Symphony Orchestra.

WHY IS IT that people are still permitted to walk around looking for their seats in the back of the orchestra half an hour after the concert has begun? They disturb 3,000 people in the audience who follow their progress with their eyes, thus spoiling efforts at complete concentration which the music deserves.

YOHANAN BOEHM



Entries from the 1981 'Jewish Heritage in the Eye of the Camera' contest. Above, billboards in New York City. At right, Jerusalem Day at a Stockholm summer camp, showing Swedish Chief Rabbi Morton Narrows. (Isaac Gold, Lena Einhorn, courtesy of Beth Hatefutsot)

Being Jewish in photos

THE THIRD worldwide photo, film and video contest "The Jewish Heritage in the Eye of the Camera," has been announced by Beth Hatefutsot. The contest is being run in cooperation with *The Jerusalem Post*.

Capturing Jewish heritage in the eye of the camera is not an exclusively Jewish prerogative. The second prize winner of the previous contest, held in 1984, was a Polish gentile who now lives in Germany. She has already written to Beth Hatefutsot to notify her intention of competing again.

Entrants are asked to take an in-depth look at their surroundings and build a visual story around the subject of their choice. There is no set definition of Jewish heritage, acknowledges Susan Propper who chairs the contest committee. The competition is for amateurs only.

Propper says that material submitted does not have to be recent or new. One of the purposes of the contest is to enrich the archives of the museum, and elderly people with shoe boxes of old photographs are encouraged to take them out to see whether they have something of interest to researchers.

Each contestant in the photo section is asked to submit at least five but not more than 20 photographs, which should all relate to one subject. Entries containing less than five photographs will be automatically disqualified from the competition.

said Propper, but not necessarily from the exhibition.

Propper and two other volunteers, Linda Marcus and Pina Levy, are acknowledging and classifying entries as they come to hand, but will not really look at them before January 1987, when they will sit together with a panel of judges. The best entries will be mounted for an exhibition at Beth Hatefutsot and will later be taken around the Jewish world in a travelling exhibition.

Anyone interested in entering the current contest should write to Beth Hatefutsot Photo, Film and Video Contest, P.O. Box 39359, Tel Aviv 61392, Israel.



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8:30-12:30 — Opening Session
Prof. Emmanuel Beckmann, Chancellor — Chairman
Prof. Harvey Babikoff, Dean of Social Sciences
Ideology and Reality in Israel — Diaspora relations
Sir Dr. Emmanuel Jakobovitch, Chief Rabbi of the British Commonwealth
Prof. Elikzer Don-Yehiyah, Chairman, Argo Centre, North American Jewry
Prof. Charles Lefkowitz, Bar-Ilan University
Prof. Yoram Cohen, McGill University, Montreal
12:30-1:45 — Refreshment Lunch
1:45-3:30 — British Jewry
Prof. Ernest Krausz, Rector — Chairman
Rabbi Dr. Jonathan Sachs, President Jews' College, London
Prof. Stuart Cohen, Bar-Ilan University
Prof. Harold Fisch, Bar-Ilan University
3:30-4:00 — Refreshment and Light Refreshment
4:00-5:40 — Israeli Jewry
Prof. Michael Abulafia, Hebrew University — Chairman
Rabbi Prof. Rene Striel, Chief Rabbi of France
Prof. Jan Gurevitch, Bar-Ilan University
5:40-8:00 — Festive Closing Session marking the Establishment of the Argo Centre and the Opening of the Conference of the Board of Trustees of Bar-Ilan University
Prof. Michael Abulafia, University President — Chairman
M.K. Abba Eban, Chairman of the Foreign Affairs and Security Committee of the Knesset, "The Jewish Factor in Israel's Foreign Policy" 8:00-8:30

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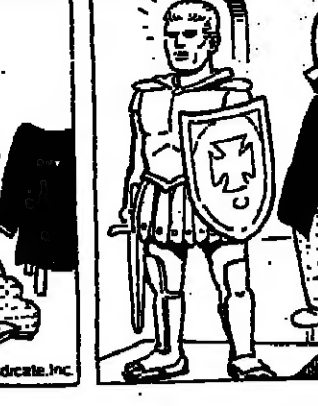
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FEATURES

Living with the contradictions

Continued from Page 7

in the Lebanese war was a bid to rescue the Christian community there - and look: while this was going on, the body of Tereza Anghelevici was hijacked from a Jewish cemetery on the excuse that she was really a Christian.

"The turning-point in the religious controversy was the stoning of vehicles on the Sabbath in the road to Ramot. For the first time, the ultra-Orthodox resorted to physical violence; and the dialectic is at work. I now hear phrases that can only be described as anti-Semitic: 'They are moving into our district, they are taking over'."

"The ultra-Orthodox are acquiring a demonic image; and their influence is extending. Up to now fanaticism was confined to the Ashkenazim, the Sephardim were more mellow and tolerant. They would pray and observe fast days - and would happily go to watch Beter Jerusalem play football on Saturdays.

"But now Shas (the Sephardi Tora Guardians Party) has sprung into existence, an infamous coalition between extremist Rabbi Eliezer Schach of Lithuania and his latest disciple, Rabbi Yitzhak Peretz of Morocco. Listen to what Peretz is saying: that the fatal collision between 'schoolbus' and 'train' at the Habonim level-crossing was due to godlessness in the country. This is not just a rabbi speaking, this is Israel's minister of the interior. Or when the bus stations were set alight because of offending advertisements, Peretz remarked: 'I condemn them, but I understand them.'"

Guri sees this as condoning violence. "I am not happy about those ads myself, and had the ultra-Orthodox discussed the subject quietly with the secular authorities, we might have gone along with their wishes." But they are not looking for peace, Guri maintains, they are looking for a showdown.

THE ERUPTION on the secular side could have been foreseen, he declares. It had to happen - and it must be stopped. "I am shocked to the depth of my being by the destruction of prayer books and other sacramental objects." Any recurrence must be prevented at all costs, he insists.

But the uprising does have a merit, in that it lances the boil. The conflict is now out in the open. We cannot repress it any more or pre-

tend it does not exist. Guri observes: "We failed to adopt a constitution in Israel, because we recoiled from attempting to reconcile incompatible views. But things have reached boiling-point. The situation does not permit a continuation of the status quo. We can no longer avoid the duty of finding a solution."

What solution?

"The ultra-Orthodox must cease evading their civic duties. Their refusal to let yeshiva students do military service is ridiculous. Did not believers in the Tora take up the sword against the country's enemies in the days of Bar-Kochba and the Maccabees?"

The ultra-Orthodox must do their military service, all of them and not just the yeshiva students. The law that applies to everyone must apply to them as well.

"Peretz talks of theological students offering their lives for the preservation of the Tora. May I remind him that in Lebanon 600 young Israelis who were not yeshiva students actually gave their lives - in blood, not in rhetoric - for the defence of the country whose those students inhabit."

The ultra-Orthodox who spurn the Jewish state should recognize that it is because the state exists and they live in it that they can demonstrate against the Mormons. Would they be able to do the same under a British administration?

"Concessions made to the ultra-Orthodox are corrupting. Families whose sons devote three years of their lives to the army and go on serving in the reserves afterwards look upon the exemption given to privileged groups as a sale of benefits to win votes. That shakes their faith in democracy."

The ultra-Orthodox abuse their rights and the law allows it, Guri argues. Therefore, the law is partial. To avoid army enlistment is to renounce being an Israeli. All this must stop.

"Conscript service must be made genuinely universal. Second, the superior position of Agudat Yisrael, which holds the balance between the two big political parties, must be brought to an end. Their power is disproportionate to their electoral support." It is the duty of Labour and Likud to dethrone them, he declares.

"Thirdly, theocratic legislation must be reduced to a minimum." Religion is a matter of conscience

and personal belief. Conformity has to be sought through persuasion. Secular Jews should be asked, not forced, to respect religious values. The ultra-Orthodox in their turn have to respect Zionist principles.

Above all, the law must clamp down firmly on all forms of violence, whether on the part of the religious or the anti-religious. Unless the above measures are taken in their entirety, the country's future is at risk.

ELDER STATESMAN Zalman Abramov, versed in the law, analyses the problem with great precision. "The *Shulhan Aruch*, embodiment of the Halacha, deals with every aspect of the Jew's daily existence except his relationship with the state.

"Zadok Kahn, chief rabbi of France in the last century, helped Theodor Herzl all he could, but refused to join his newly-constituted Zionist movement. Kahn's reason: a Jewish state must be halachic. Therefore, it cannot be either modern or democratic, and thus he could not support its creation."

Abramov's conclusion: "The tension we now face is not just between observant and secular, it is between the Halacha and the modern state. The organization most observant of the Halacha is Nativ Karta. It sponsors the acts of vandalism that have angered the nation, carrying its civil disobedience to the point of burning the Israeli flag."

What about Agudat Yisrael? "Nativ Karta denies the religious legitimacy of Agudat Yisrael, and Agudat Yisrael denies the religious legitimacy of the NRP. But no one denies the religious legitimacy of Nativ Karta. Some young Agudat Yisrael theocrats may join in the fray, but the initiators and planners of the current acts of sabotage are Nativ Karta.

"They are the purists, the 'incorruptibles' - they reject all Treasury budgets, they do not take an agora of money from the state or its institutions. The Orthodox community at large recognizes inwardly that Nativ Karta is the strictest exponent of authentic Judaism."

Nativ Karta sees Israel as another Diaspora, and it has to. Says Abramov: "The Halacha was largely the creation of the Diaspora and serves the needs of the Diaspora."

How about the relation of Jews to the state in the Diaspora?

"It is covered by a single precept: *dina de malchuta dina*, or the law of the state is the law. The Jews in the Diaspora have their own law for relations with each other, but accept the gentiles' law for relations with the gentile state."

Does that precept not apply to relations with the State of Israel? "Israel is in their view not a *malchuta*, not a state; therefore the precept does not apply."

Why is the resort of Nativ Karta to violence so recent?

"Because they have realized that the authorities are not proceeding against religious offenders." As the government grew more dependent on Agudat Yisrael and Shas for its majority, it has refrained from ap-

plying the law against ultra-Orthodox law-breakers. This creates a vacuum, offering an opportunity for direct action.

Consequently, Abramov argues, it is possible to describe the crisis now rending the country in a different way. It is, as stated, a clash between the state and halacha. It is also and more exactly a clash between the state and those who defy the state's authority.

NOT A CLASH between religious and secular?

"That is a misuse of terms," Abramov replied. "It is not the religious who are against the state, but the ultra-Orthodox. Nor are those who support the state all secularists. The Orthodox have attached the word 'secularist' to everyone who is not Orthodox. But many of the non-Orthodox are religious." The division is thus not between religious and irreligious, it is between the ultra-Orthodox and all those who do not agree with them.

What caused the secularists to be violent in their turn?

"The vacuum created by government leniency. The police inspector-general talks of an accommodation with the religious extremists. Once enforcement of the law is made conditional on the agreement of those to whom the law applies, the sovereignty of the state is impaired. Nativ Karta took advantage - and those who oppose them are now responding in kind."

What is the solution?

"To enforce the law. That is the immediate necessity. In the longer term, we need an ideological confrontation with the ultra-Orthodox. This is not only necessary, it would also be useful and fruitful. The Jewish people has one Tora, but several interpretations of the Tora. The fundamentalists believe their interpretation is the only valid one, and that view has gained ground."

The extension of their influence has been accompanied by the demise of the NRP. It is retreating before the onslaught of the fundamentalists, not only in politics but also in education. The NRP schools are being penetrated by teachers from the fundamentalist yeshiva.

"Many observant Jews accept the dominance of the extremists, because they do not realize that there are alternatives to Orthodoxy. They think the choice is between Orthodoxy and secularism."

Other trends, notably the Conservative and Reform, should enter the ideological battlefield. The struggle between opposing schools of thought in Judaism is the next subject on the agenda, according to Abramov, who warns: "It will take several generations."

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ENDS
8:30 p.m.
8:33 p.m.
8:34 p.m.
8:33 p.m.
8:26 p.m.

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Minha 6:45 Shabbat 8:00

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Advertisements can be placed in Lush Ma'ariv at advertising agencies and Lush Ma'ariv offices only. Classified advertisements reaching the Lush Ma'ariv head office by 5 p.m. on Thursday will appear in this section on Friday.

Vehicles

Cars for Sale

1000, 85, automatic, wonderful. 053-9109, evenings; 053-93316, work.

Charade, 1983, automatic, Petah Tikva, 4 Rothschild (grocery). 05-915153.

Fura, 84, excellent condition, 48,000km., not from rental. 05-911153.

Infocent 1300, 1982, electric, air conditioner, spec. special. 052-28888.

Ronda GLX, 1984, 24,000 km. 05-40683, 063-24527.

Seat Ronda GLX, 1983, sophisticated, air conditioner, radio-tape. 053-34218.

Straight from rental! Swift, Alto, Fura, 1985, payments and trade in for cheap car possible. 05-40683, 063-24527.

Suzuki van, 1984, excellent condition. 05-80139.

Daihatsu Charade 1000, 1986, 3,000km. 261623.

From rental, Daihatsu Charant 1600, 1983, air conditioner. 05-93333.

New, "The Best Car" has opened. All cars, new, old, also from rental. 3 Ben Yehuda. 05-447152.

Suzuki Jeep, 1984, 4 wheel drive, 970, long, 62811, 10,000-13,000.

Rel-vance, office for accepting advertisements for papers. (Vina and Harard). 05-33368.

1000, 83, excellent condition, 50,000km. 05-932194, 05-76279.

Charade 85, directly from rental. 34,000, guarantee for engine + gear. NIS 13,500. 052-88949, 052-451920.

Charade, like 82, 5 years, 40,000km., one owner, like new. 052-59973.

Charade, 1983, from rental, excellent condition. 05-930314, 05-487434.

Charant 1984, air conditioner, tape, excellent. 053-36209.

For serious 1300, 1983, air conditioner, 60,000km., list price. 855817.

Going abroad? Park your car safely, longterm. 05-923013.

Suzuki Jeep, 1984, tarpaulin cover. 05-243111, work; 053-23464.

ALFA ROMEO

Alfa Romeo 1200, 1982, one owner, well kept, 50,000km. 053-39991, 053-31019.

Alfa Romeo 1.2, 81, 83,500, alarm, radio-tape, 05-951757.

Alfa Romeo 1.2, 82, one owner, excellent, test, levy. 05-918183.

Alfa Romeo TAI, 76, 2nd owner, 79,000, excellent. 575526, 425645.

Alfa Romeo, 1979, 1351, one owner, 85,000, 80,126, afternoon.

Alfa Romeo, 1980, 1982, 43,000km, extra. 052-454473.

Alfa Romeo Super 1000, 1979, excellent condition. 051-82344, 05-491282.

Alfa Romeo, 1982, 2nd owner, 46,000km, excellent condition. 053-35873.

Alfa Romeo, 1982, 50,000km., radio-tape. 05-761767.

Alfa Romeo 1.6, 1982, mechanically and completely excellent. Tel. 05-91282, 20303, 067-21784.

Alfa Romeo 1.6, 1979, 3rd owner, 100,000km., excellent condition, 05-34720.

Alfa Romeo 1600, 1979, ivory spray, very well kept, extra. 05-473561.

Alfa Romeo 1600, 1981, 72,000km., excellent condition. 05-231735, not Shabbat.

Austin Metro 1000, 1984, 35,000km., one owner, excellent condition, year's test. No discount on bargaining. 05-32307.

From dealer, Alfa Romeo, 1983, beautiful, for the connoisseur; Giulia Nova, 1975, special model. 05-780282, 05-482719.

Giulia 1300, excellent, 1973, extra, year's test, 05-707970.

Alfa Romeo, 79, 1351, NIS 8,000, 115,000km. 052-44928.

Alfa Romeo, 82, 2nd owner, 60,000km, 2nd owner. 053-35873.

Alfa Romeo, 82, one owner, test, radio, alarm. 05-812373, 05-978979.

Rare, Alfa Romeo 1.6, 1982, 2nd body. 05-740819, 05-762990.

Alfa Sprint, 85, red, like new, air conditioner. 052-70393.

Alfa Romeo, 82, one owner, 35,000km, excellent condition. 05-425332, not Shabbat.

Alfa Romeo 1200, 1983, test, one owner, radio, like new. 05-47179.

Alfa Romeo 1200, 82, well kept, 42,000km. 052-32888.

Alfa Romeo, 81, red, extra. 053-99382, home; 05-257111, work, Sha.

Alfa Romeo, late 83, radio, one owner. 05-82297, 05-248117-2154.

AUDI

Bargain, 330, 1972, 2nd owner, private, air conditioner, test. 05-706380.

Tor Gal, all BMW models, 1986, immediate, exchange possible. 05-24208.

100, 1974, automatic, test, air conditioner, Audi 100, 1972, automatic, test. 05-76873.

100, 1983, air conditioner, power steering, electric windows, 49,000km., NIS 25,000. 054-5767, 05-493852.

80 1600 GL, 91803, automatic, one owner, list price. 052-32831.

80 GL, 1982, one owner, 90,000, excellent. 05-771196, not Shabbat.

80 GL 1600, 1973, automatic, test, list price. 05-74707.

80, 1300, 1973, 170,000km., excellent. 05-406370.

80, 1300, 1983, one owner, excellent, extra, air conditioner. 05-41526.

80, 1600, 1983, automatic, air conditioner, 35,000km. 05-790773, 05-34319.

80, 1600, automatic, 1982, 36,000km. 05-91824, 05-922096.

80, late 82, from rental, perfect condition, list price. 417930.

Audi 80 GLS 1600, 81, automatic, 63,000km. 355417, evenings.

Audi 80, 1300, 1981, 76,000km. 05-351385.

Audi 80, 1300, 1981, one owner, metallic. 05-418093.

Audi 80, 1973, well kept. 05-962766.

Audi 80, 1982, 2nd owner, 60,000km. 384107, work.

Audi 80, 1983, one owner, 43,000km. 05-45148, after 16.00.

Bargain, Audi 80, 1600, 82, automatic, air conditioner, test, levy, well kept. 05-243411, work.

CL 1000, 1982, test, levy, well kept, beautiful. 05-41065.

Only a Computer check before buying gives you 6 months guarantee. Computer, near Hechal Hapost.

Wonderful, only for serious 80 CL 1600, 1982, automatic, air conditioner, alarm, stereo, extras, rare. 053-99529, home; 05-622306.

80 GLS, 1600, 1978, automatic, 3rd owner, well kept. 05-9640745.

80, 1600, 1979, mechanically and externally excellent, one owner, 40,000km., air conditioner, automatic, 29887, work, from Sunday, Zeav.

80, 1982, automatic, air conditioner, power steering, one owner, 05-740669, 05-380967.

80, 1600, 1983, air conditioner, stereo, 44,000km., bargain. 053-31725.

Audi 80, 1986, 5,000km., metallic, extra. 05-342770.

Bargain, Audi 100, 1972, 05-349083.

NSU 1200, 1973, good condition, radio, 05-761413.

AUSTIN, MORRIS

1000, 84, from rental, 57,000, beautiful, below list price. 052-451454.

Metro 1300, 83, 27,000, excellent condition. 542582, work.

Austin Metro, 1983, 22,000km., one owner, metallic. 05-229276.

Metro 1300, 1983, 44,000, list price, one owner. 052-26737.

Metro, 1982, stereo, test, well kept, excellent condition. 05-477274.

AUTOBIANCHI

1970, 3rd owner, private, 71,000km, excellent condition. 05-80820.

1000, 83, excellent condition, 50,000km. 05-932194, 05-76279.

Charade 85, directly from rental. 34,000, guarantee for engine + gear. NIS 13,500. 052-88949, 052-451920.

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GSA C-matic, 1983, one owner, like new, 41,000km. 353694.

Pallas C-matic, 1983, 56,000km., air conditioner, test. 05-992110.

Vina Super E, 1983, one owner, year's test. 961365.

Citroen Visa, 1983, one owner, excellent condition. 053-96669.

Pallas, 1983, 42,000, test, levy, radio-tape, alarm, list price. 05-956344.

Selling Citroen GSA, 1984, 26,893, 56742.

Station GSA, 1983, one owner, air conditioner, radio-tape, below list price. 05-97084, afternoon; and Saturday: mornings at work. 05-73332.

Vina Club, 1979, one owner, test, radio, 4,700, 053-7232.

Vina, 1985, 8,000, passport to passport. 05-419070, 05-416115.

COMMERCIAL CARS

Fiat Fiorino 1981, test, stereo, excellent condition. 05-90911.

Ford Transit, 1983, 70,140km, excellent, one owner. 053-53710.

Hanomag, 1970, double cab, long body. 05-80180, 05-84906.

Modaphone, 36-38-38, service to place ads in Lush Ma'ariv by phone with Visa, Incaud and Diners Club credit cards. Modaphone, 24 hours daily. 05-383838.

One owner, Ritmo 65 L 1300, 1982, well kept. 05-829573; Reeper 05-26624-4781, Dams.

Opportunity, Uno, 1984, one owner, superb, test, extra. 05-36397.

Panda, 1982, extra, mechanically and externally excellent. 05-25733, 053-5046.

Panda, 1982, one owner, year's test, levy, excellent. 05-566623, work. 05-74599.

Panda, 1982, red, like new, (from rental), 8,000, 05-238451, 05-23978.

Ritmo 71, automatic, 1985, 40,000, excellent, work. 971755, 971423, Ota.

Ritmo 1118, 82, alarm, test, well kept. 05-96949.

Ritmo 1300 CL, 1981, one owner + air conditioner. 978981.

Ritmo 75 CL, 1981, automatic, air conditioner, test. 05-94432.

Ritmo, 1300, 1982, one owner, levy, radio. 05-258705.

Uno, 45, 1984, 15,000km., after test. 05-422441.

127, 1979, test, partial overhaul, 2nd owner, list price. 949-4586.

127 Super, 1984, 23,000km., like new, radio-tape. 05-422441.

127, 1983, excellent condition, well kept. NIS 3,800. 053-9185.

127, 1982, one owner, well kept, radio. 05-86333.

127, 2nd owner, 1983, 37,000km. 05-7181, 05-82740.

132, 1981, automatic, 1973, test, levy, 053-31777.

Fiat Ritmo 65 L 1300, 1982, one owner. 75,000km. 05-479931.

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127, 1983, excellent condition, well kept. NIS 3,800. 053-9185.

127, 1982, one owner, well kept, radio. 05-86333.

127, 2nd owner, 1983, 37,000km. 05-7181, 05-82740.

132, 1981, automatic, 1973, test, levy, 053-31777.

Fiat Ritmo 65 L 1300, 1982, one owner. 75,000km. 05-479931.

Fiat Ritmo 65 L 1300, 1982, one owner. 75,000km. 05-479931.

Ritmo, 1983, 35,000km., one owner. 05-422441.

Uno 45, 1984, 15,000km., after test. 05-422441.

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127, 1

Professional upholsterer for Tallahassee area. 837407, 828749.

SPORTS/NEWS

Britain's darkest hour — almost — in Mexico

PHILIP GILLON

THE WHOLE of Britain was in a state of shock during the first half of June as a result of the failure of the three British teams in Mexico to live up to the high expectations everyone had of them. I was not in England at the beginning of another June, 46 years ago, when the German Panzers drove the British armies reeling and helpless back to Dunkirk. But I doubt whether the nation-wide gloom then can have been as great as it was in 1956.

Perhaps it was all my fault — if I had not identified myself so closely, despite being a mere guest, with the British teams, and had not followed their misfortunes every night so closely on television, they might have fared better. It is very significant that I was on a plane winging my way home to Israel on the night that Gary Lineker scored his hat-trick and British honour was saved at the last moment by the overwhelming victory over Poland. Perhaps the British would have been well-advised to hire me not to support them, and not to watch their efforts on TV.

All the famous players who acted as commentators before, during and after the matches on British TV stations were far fiercer in their attacks on the manager and players than their Israeli counterparts were when our team failed so ignominiously against Australia and New Zealand. Kevin Keegan, Emlyn Hughes and Mike Shannon were scathing about Bobby Robson when he told an interviewer that morale was high and the team was like a band of brothers.

"Here we have a whole nation in mourning!" exclaimed Mike Shannon. "And he tells us that morale is high! It should be so low that they'll do something about it!"

"If Liverpool had ever played so badly," added Hughes, "we would have been tearing at each other's throats to decide who was to blame."

There'd have been none of this consoling each other, and telling each other what good guys we were, and making up excuses.

People with whom I talked privately in pubs and homes were more tolerant. They were prepared to buy Robson's explanation that the heat and altitude were to blame. Despite the fact that it rained constantly while I was in England, I ventured to suggest tactlessly that the weather back home was worse for the Russians, Swedes, Poles, Belgians and Germans than it was for people living in more temperate England; yet they managed somehow to adapt to the Mexican conditions. This observation was received in glum, glowering silence, and I was not invited to visit those homes again, or to have another round with the drinkers.

Despite the unpopularity of refusing to accept the stereotyped excuse that the heat was to blame, such a refusal popped up in a marvellous cartoon after the Indian cricket team had walloped the stuffing out of the English side in the first Test at Lords under cold, wet conditions. The cartoonist depicted the English team huddled in overcoats in their dressing-room, with captain David Gower reading a cable from Bobby Robson. "Blame it on the heat," Poor Gower was ignominiously kicked out as a result of that defeat.

THE SUN was blazing down from a cloudless sky when I saw England beat India in the second last over of the second one-day match at Old Trafford in Manchester. I have always thought that one-day cricket is a travesty of the greatest of games, an invention of the devil that bears only a superficial resemblance to genuine cricket. The emphasis on bowlers trying to keep the runs down by bowling just short of a length rather than aiming at dismissing batsmen: the need for batsmen to counter accurate bowling by playing revolting across-the-line shots; the limitation on the number of overs a successful bowler is allowed; the placing of the fielders so as to cut off boundaries — such things are incompatible with the real article.

Nevertheless, having written all this, I must confess that I found that this particular match was absorbing, and I was held enthralled from the first ball bowled. A strange phenomenon was seeing the behaviour of the large Indian section of the crowd. They never stopped shouting, singing, dancing and chanting for a moment, although I found it very difficult to pick up the words of their chants. One thing was clear. All of them were presumably British citizens, and many of them had been born in England, but there was no doubt about where their loyalties lay. They were all praying fervently for a triumphant victory for the land of their birth over the land of their adoption.

The previous week, at the first one-day match at the Oval in London, there had been some very nasty riotous incidents involving Indian spectators, and loud-speakers at Old Trafford thanked the crowd constantly and rather obsequiously for its good behaviour, at the same time begging it not to ruin everything by misconduct when the match ended. Either these pleas were taken to heart, or the rare sunshine had made everyone very good-humoured, but there was not a single unpleasant incident. Perhaps the match had been so exciting and had been played in so good a spirit that nobody needed a riot to make the day more memorable.

I was surprised to see how much beer the Indians drank; I had expected them to be very abstemious. But I was pleased to note that, when they streamed out of the ground at the end of the game, they laughed and joked with their Lancastrian peers.

THE SKIES were still overcast and rain was imminent when I went to see the Stella Artois grass court championships at the Queen's Club in London, generally regarded as a sort of dress rehearsal for Wimbledon. It was at Queen's in 1985 that Boris Becker burst on the astonished tennis world, and Johan Kriek, whom he beat in the finals, prophesied: "If he plays like that every day, then he's going to win Wimbledon." He did.

Becker was back at Queen's this year, and so was Jimmy Connors. The day I watched was very early on in the tournament, and most of the stars had no difficulty winning their matches — they were given more trouble by wind, rain and autograph-seeking adoring than by their opponents. Brian Teacher, who played in Israel some years ago, slipped and slithered on to his back in the middle of his match with Russell Simpson, of New Zealand. I saw Keith Curran and Stefan Edberg for the first time; they are ferocious hitters of the ball, but I was surprised to see how inaccurate they were, probably because of the wind. And I saw Anders Jarryd go down 5-6 to Glenn Layendecker, a comparatively unknown American. Then the skies opened up on us, and countless umbrellas were produced by some kind of miracle.

Queen's, celebrating its centenary this year, must be one of the loveliest clubs in the world. It is well-named; if Wimbledon, a few years senior, is the king of tennis clubs, Queen's is a worthy consort. The dominant motif is venerable redbrick, and there is a style and elegance about the club that is almost palpable. A reminder of the days when tennis was a snob's game? Perhaps, but now that the snobbery has been dismissed from the game, old world stateliness is very pleasant.

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Let's play a let," said the Columbian. "Although I'm sure I'll never get in as good a service as that again in my life."

He served a double. "Just what I expected!" he said with a grin. He and his partner lost the game, set and match.

I wonder when a similar incident will be told about a young Israeli?

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Joint Arab-'haredi' front feared by Hebrew U. scholar

By HAIM SHAPIRO
Jerusalem Post Reporter

If their strength goes unchecked, the ultra-Orthodox could well unite with the Arabs in an anti-Zionist front, according to Professor Yehoshua Porath of Shuni.

The Hebrew University Middle East scholar was speaking at a press conference in Jerusalem announcing a series of demonstrations against *haredi* violence and religious coercion. The protests, called by representatives of Shuni, Mapam, the Citizens Rights Movement, the League Against Religious Coercion and the Reform Movement, are to be held on Saturday night in Tel Aviv and on Monday in Jerusalem.

Porath warned that the non-religious Zionist public was losing Jerusalem. Independence Day was celebrated in only some of the city's Jewish neighbourhoods, and secular young people were leaving the capital because there is nothing to do on weekends.

Women have been attacked in Mea She'arim, he said, because their dress did not please the *haredim*, and soon there would be physical danger to women elsewhere in the city.

WZO today to approve depoliticized 'shlihim'

By MOSHE KOHN

The plenary meeting of the World Zionist Organization Executive in Jerusalem today is expected to ratify an earlier decision by the Israel section setting out a schedule for depoliticizing the emissary (*shlichim*) system according to the recommendations of the Landau commission.

But the schedule is such as to "effectively neutralize" the Landau recommendations, a WZO source told *The Jerusalem Post*.

Since the new emissary authority to be set up under the plan will comprise predominantly WZO Executive members and appointees, "the emissary system will remain in the control of the same people — the party representatives — who now control it," the source said.

German merit order presented to Lahat

By WLADIMIR STRUMINSKY
Jerusalem Post Correspondent

BONN. — Chancellor Helmut Kohl yesterday decorated Tel Aviv Mayor Shlomo Lahat with the Order of the Cross of Merit, honouring him for his contributions to German-Israeli relations.

Italy and Germany.

"I know a little about this swine Waldheim. I first saw him at Camp 182 in Italy." Waldheim had been present when the bodies of about 30 British soldiers, who had been shot dead, had been returned to the camp for burial, he wrote. "The poor lads were slung out of the back of German lorries as if they were sacks of garbage."

Notley suggested to his MP that he could draw his own conclusion about Waldheim's hand in the matter.

MP presents new evidence that might link Waldheim with UK commandos' deaths

By JERRY LEWIS

LONDON. — New evidence linking Austrian president-elect Kurt Waldheim with Nazi wartime interrogations and possibly with the deaths of seven British commandos and three Greek partisans was presented to the House of Commons last Wednesday night by Labour MP Greville Janner.

Janner recalled that in April 1944 a team of seven British commandos and three Greek partisans had set out on an abortive raid. All had been

Ma'ariv THE JERUSALEM POST

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Givat Shaul, 4, 3 balconies, stair boiler, 4th floor, lit, 02-524011.

Kiryat Yovel, 4, hall, dressing room, garden, 3 exposures, 02-412678.

Must sell, beginning New Year, 4, dinette, 8th floor, 02-653271, weekdays.

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Shmaryahu Levine, Mishar, for traditional, 4, balconies, well arranged, view, solar boiler, 02-234356.

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Tammet Fabra, 4, original, utility porch, view, 04-747771, 02-631724.

Palmah, 4, double convenience, view, solar boiler, 4th floor, 82,000, 02-653776.

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Neve Yacov, 4, private entrance, view, balcony, 857704, weekdays.

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Ramat, 4, cottage, 95,000; cottage, 5, 130,000; 4 + storeroom, 75,000, Zohar Realty, 247716, 343336, Malden.

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Experienced van driver required for work in Mishor Admunim, 02-555773, 02-232638.

Fitness instructors for Hilton health club, 02-536151-3239.

Experienced van driver required for work in Mishor Admunim, 02-555773, 02-232638.

Globus Realty requires serious agents with car and experience, good conditions for suitable, 34 Ramban, 631242-3, 699342.

Large realty office in Jerusalem requires secretary, English essential, additional languages an asset, 226231.

Metaphor, references, for baby girls in our home, full time, 02-714971, evenings.

Public institution seeking medical secretary, part time, Mornings, 813283.

Religious supervisor for kitchen and dining room for summer, experience, 02-537181, 02-537179.

Sales promoter, food field, experience, license, 02-537181, 02-537179.

Shmueli realty requires agent + car for unconventional work, 223342.

Woman for housekeeping required + care of children, good conditions for suitable, 527626, 663201-2, work, Yitshak.

Worker required, afternoon, Gush, for office services shop, 02-283332.

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Bookkeeper, Please call accountant, 23334-5, Doris.

Bookkeeper please contact accountant, Tel. 23334-5, Doris.

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For rent, booths for all types of products, Polymarket, huge and new in Jerusalem, lots of parking space, 100 sq.m. each, first floor, first floor, first floor, POB 2107, Jerusalem, for 18.

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For sale, 4 rooms in centre, immediate occupancy, 232083, 234888.

King David Street, for sale, 3, suitable office, well kept, parking, air conditioning, Ambassador, 02-668101.

Plots

Monthly rent, Talpilot, 123sq.m., opposite Hyperol, 02-634983, evenings.

Burgin, for rent, any purpose, Gosh, Tel. 635669.

Shops

Chal building, offices for rent, 30 120sq.m., available 1.9.86, 02-526076.

For sale, 4 rooms

ONE YEAR after the economic stabilization plan was launched, the person whom the public identifies as its intellectual author, Prof. Michael Bruno, has become governor of the Bank of Israel, and ex officio economic adviser to the cabinet.

Addressing early this week the board of governors of the Hebrew University, where he has taught for over 20 years, Bruno said the drafting of the economic plan had offered him the opportunity to test his theories in practice, and not merely against existing data. For at least the next five years, Bruno's theories and acts are likely to have a large impact on the economy, second only to that of the finance minister.

His task will not be an easy one. In the short run, he must strive to consolidate what was achieved by the stabilization plan. In the long run, he must press the government to prepare for one of the most crucial tests the economy will have to face. Starting in 1987, and culminating in 1988, the economy will suffer a drop of \$1 billion in American foreign aid. At the same time, the government will face the repayment of nearly \$5 billion to holders of bank shares, in accordance with the 1983 arrangement.

IN THE short run, the consolidation of economic stability would entail persuading the Histadrut that any wage increase would be rapidly eroded by the renewal of galloping inflation. Formally, the new governor has no role to play in the coming wage deliberations, due to open on Monday. Nevertheless, Bruno's insistence on keeping stability and opposition to a premature devaluation could yet convince the Histadrut that it is worthwhile collaborating with the government, if what is offered is a further drop in inflation.

Thus, Bruno's task will be to convince the government to talk with the Histadrut about a targeted real-wage level; above which there will be no increases, but which the government promises not to erode if no external shocks take place. One cannot fail to note the importance of such an agreement. If the inflation rate continues to stand at an average level of 1.3 per cent a month, there will soon be a new cost-of-living allowance, above the one which will be paid in this month's salaries. If

Picking up the axe

The new governor of the Bank of Israel Prof. Michael Bruno (below) is likely to tell the government to cut its expenditures by hundreds of millions of dollars, write Post reporters Shlomo Maoz and Avi Temkin.

such a thing happens, a devaluation — and a new spurt of inflation — will be unavoidable in the eyes of the government.

Even before he was appointed, Bruno came to the aid of the Treasury in defending stability against the vociferous campaign for a devaluation or for export subsidies launched by the country's industrialists, especially those in the electronics industry. Such pressures by sectorial groups with some vested interest are likely to multiply in the coming months.

IF STABILITY is assured in the coming months, the Treasury and the Bank of Israel will be ready for the challenges of what we have termed "the long run", but which essentially lie only a few months ahead. Basically the new governor thinks such challenges must be met by reducing government spending and he can put the weight of the central bank behind an overhaul of the capital system.

Already in the coming months, if not weeks, Bruno is likely to tell the government it must cut its expenditure by hundreds of millions of dollars, primarily by reducing or eliminating functions performed by the public sector and by reducing the size of its labour force. This, he is likely to say, must be accompanied by a large reduction of the tax burden.

Bruno may also be called upon in future to champion a reduction of the defence budget. It should be recalled that from October on, the prime minister will be Yitzhak Shamir, who may find it extremely difficult to argue with Defence Minister Yitzhak Rabin about the size of his budget. The same can be said of Finance Minister Moshe Nissim, who is not likely to clash with Rabin without having the proper political backing.

Bruno's second task in the long



(Rahamim Israel)

term refers to the capital market. Here, too, stability is an essential ingredient of all future policies. Eventually he will have to confront the issue of indexation of the internal

debt, a feature of the economy which many economists think has robbed the government of much of its freedom of action. What must be remembered is that the demand for

indexation will exist as long as inflation is high and variable. In other words, any further weakening of the system of comprehensive linkages will be possible only after inflation is

brought down further.

JUDGING from his latest statements, Bruno will strongly support a large relaxation of the government's grip over the capital market. The success of such a measure largely hinges on the government's ability to cut its budget, driving down its need to borrow funds from the public to finance its operations. But it also depends on the ability to convince the public of the worthiness of the business sector, and of the strength of price stability.

These two latter conditions are the basic conditions that will enable firms to issue bonds offering realistic yields. There is little point in letting firms issue such bonds if the rate of return they must offer is around 8 or 9 per cent a year, while the rate of return on their capital is no more than 3 or 4 per cent. Viable economic growth depends on the firms' ability to rebuild their equity basis, not on building a new debt problem which could explode in a few years.

The reform of the capital market will also entail a long-overdue overhaul of the interest rate system. There must be no return to the system of huge interest rates, which needed to be supported by the Bank of Israel. Such a system was both unnecessary and costly. It disrupted the business sector and forced the central bank to pay hundreds of millions of dollars to the commercial banks.

Interest rates must be driven down and stabilized at a low level. Trying to make monetary policy the centre of economic measures, using high interest rates as a tool, only causes hardships to industry and agriculture, while offering capital-windfall gains to holders of financial assets. This again underlines the need for a correct fiscal policy that would free the bank from the need to push down domestic demands by only using interest rates.

The management of a correct monetary policy and the pursuit of stability is also connected to the balance of payments. The Treasury and the central bank estimate that in recent months some \$500 million in foreign currency have returned to the system "from under the mattresses." This inflow could continue in the future. But, as the economy has witnessed more than once, the public's ability to switch from its current-held financial assets to dollars is immense. It would take only a small error to send savers and investors back to the black market.

ONE OF the conclusions from this situation is that it is necessary to take measures that would boost the public's confidence in the future of the economic plan. One such measure could be increasing the amount of foreign currency Israelis are allowed to take abroad from \$800 to \$1000. In fact, such a measure is not likely to increase the amount of foreign currency the Bank of Israel sells to the private sector. Travellers purchasing foreign currency in the black market pay a 7 to 10 per cent premium on the official rate, while the levy they are charged when purchasing foreign currency at a commercial bank is 15 per cent. Thus, even today, travellers do not purchase the full allowance in commercial banks.

But such a measure, if implemented, would give the correct signal to the public. In the coming months there will be no balance of payments problems, and thus it would be rational to sell dollars and invest them in shekel-denominated assets.

Whatever the line of action that Bruno will take, there is one issue to which he must give full attention. The Bank of Israel is a crippled body. To rehabilitate it, freedom of thought and criticism is essential. The last thing the governor needs is a crowd of yes-men. What is needed is free and full discussion of current economic issues within the bank.

If such freedom of discussion and thought is upheld, the central bank could become the centre of fruitful debates about economic policy that would clarify much of the country's complicated problems. The lack of such debates caused the economy huge losses in recent years. That should not happen again.

AS PUBLIC pressure mounts throughout the world against nuclear energy following the Chernobyl disaster, European scientists here are busy working towards a different, safer way to produce atomic power.

The scientists, part of a team investigating nuclear fusion at this research site near Oxford in southern England, say future reactors using their method could never explode as the Ukrainian plant did a month ago. "But they say the scheme, which produces energy by forcing atoms together, would still produce radiation. It is unlikely to be used commercially before well into the next century."

Today's nuclear reactors work by splitting atoms — fission.

Experts have been recreating the fusion reactions that fire the sun in the hope of proving it would one day be possible to tame the complex process to generate electricity.

Officials from the project, known as the Joint European Torus (JET), told Reuters they were making great strides with their experiments, which involve heating gas to temperatures up to five times that at the sun's core. The atoms are forced together for split seconds in a huge doughnut-shaped vacuum container surrounded by strong magnetic fields.

The U.S., Soviet Union and Japan have similar devices, but JET, funded by European Community nations plus Switzerland and Sweden, is by far the largest and the most powerful. China also has a fledgling fusion programme and some Arab countries have suggested similar joint research work.

But some scientists, noting several governments are coming under intense pressure to abandon or limit atomic power, think last month's disaster at the Soviet nuclear reactor could force leaders to think again about funding the nuclear sector.

Fusion — next century's technology

Hot idea for atomic power

MARTIN NESIRSKY / Culham, England

The capital cost of a fusion reactor, in which energy released from fusing atoms would be absorbed by a surrounding metal blanket and transformed into heat for steam turbines, would be immense. Jet spokesman John Maple said. Research costs already run into millions of dollars.

The most likely fusion fuels would

be deuterium and tritium. Vast supplies of deuterium are to be found in water, of which the world has plenty. Tritium can be made from lithium, a relatively abundant metal with enough for perhaps 1,000 years, experts say.

Scientists say initial studies show a nuclear fusion reactor would be much safer than those used now. It could never explode like the Chernobyl station because of the minute amounts of fuel at any one time in the reactor and the process used. "Fusion is inherently safe. Recent events have not changed that," said top Jet physicist, Frenchman Dr. Jacques Jacquot.

"It would take an extremely fertile mind to think of a way for such a reactor to fail," said Maple.

So the main problem would be disposing of the radioactive reactor assembly when its useful life was over. Maple said this would mean finding suitable sites for storage or dumping, a tough problem for atomic plant officials as it is.

Many environmentalists oppose any nuclear energy, but scientists stress work is still at an early stage. "We don't need to convince the public yet about fusion safety. It could make them more worried about conventional nuclear power — and that is here for a long time," Maple said.

Jacquot said there would be at least two more research stages before a commercial reactor could be built. "It could be a significant source of

energy, but that is up to the politicians. We scientists are just trying to give them the option," Jacquot said.

"If the politicians decide to cut the conventional nuclear power programme, I'm not sure we would survive either," Maple added.

Jacquot and other physicists run the Jet experiment from a room like a space mission control centre. A screen gives a seconds countdown to each of the fuses and other moments show charts and statistics. They run up to 30 tests a day.

The "doughnut," festooned with measuring instruments, is housed in a nearby white hangar with three-metre-thick walls. Inside the machine atoms fuse in a plasma — a hot gas.

"We made our first plasma at the end of June 1983. It was a puny little plasma, but by golly we enjoyed it," said Maple.

NOW TEMPERATURES are higher and the plasma lasts longer, but still nowhere near the seconds needed in a real reactor. There have been problems keeping the plasma stable — one U.S. physicist says it is like trying to hold jelly in a string bag. Funding runs out for Jet in 1990 unless the EC agrees on an extension and the scientists hope the "Chernobyl factor" will not sway that decision.

Running parallel to the jet project is a working group of European, U.S., Soviet and Japanese experts who agree in principle on a "conceptual design" for a reactor but would be hard put to agree on where to site it, the scientists said.

Nuclear fusion research has brought together experts from East and West in rare close cooperation under the Vienna-based International Atomic Energy Agency's group, known as Intor.

One of the top Soviet advisers to Intor is Yevgeny Velikhov, vice president of the Academy of Sciences, who is leading the operation to clean up after the Chernobyl disaster. Soviet scientists, including now dissident Andrei Sakharov, pioneered research on fusion after World War II.

The Jet men say Velikhov is a strong advocate of nuclear fusion and a close associate of Soviet leader Mikhail Gorbachev.

They say it was significant and encouraging for their field that Gorbachev made a specific reference to cooperation on fusion research at the end of his Geneva Summit meeting with President Reagan last November. (Reuters)

Marx and Lenin ain't what they used to be

JONATHAN MIRSKY
Peking



MOST OF China's best educated young people are bored with Marxism-Leninism. Studying the Communist Party's dogma to face the consequences of pursuing an economic policy stressing the profit motive and even free enterprise, while leaving ideological education in the hands of Maoists.

"Students in higher education," said a recent issue of Peking's *People's Daily*, "feel cold towards Marxism-Leninism and bored with it. Some even intensely dislike it."

There has been a downward slide in ideological faith for years. In 1979, a poll of the officers in the Peking garrison showed that 40 per cent had never read a Marxist work, and in 1980 the *People's Daily* conceded that "after 30 years, some people are openly showing no interest in Marxism."

At the time, this made sense; in the four years after Mao's death in 1976, the Chinese had been bombarded with Communist Party criticism of the first 30 years of communist rule, and assurances that real communism was at last in the offing. But because classroom dogma and actual party practices differ, real communism has proved hard to define.

All Chinese students must study politics from middle school through to research institutes, and while their teachers in other subjects are increasingly required to possess proper qualifications, ideology tutors continue to pump out "left-wing poison" of a type especially influential during the Cultural Revolution, says the party newspaper.

The *People's Daily* paints a picture of dreary politics classes, where teachers ladle out long-familiar dogma to stupefied students for whom such instruction is divorced from their daily lives. It is not a real crisis of faith in Marxism, the paper hurries to say, but of the curriculum and instruction.

MANY CHINESE students would regard this as facile. Even the party has admitted for several years that Marx, Engels and Lenin could hardly have foreseen China's needs today, although the journal *Beijing Review*, in an article last month somewhat desperately titled "Marxism Endures as a Beacon," insisted that Marx's general principles remain guidelines.

But it is precisely these ambiguous guidelines which trouble the university students who publicly demonstrated against party politics and behaviour from August to December, claiming that they are weakening the national fibre. The basic policies the students questioned encourage high production, an opening to the West, more commodities, and greater individual wealth — all wrapped in socialist ethics and morality, and buttressed by the principle that the means of production are owned

by "the people." What the youthful demonstrators would have them is that the party's policies, coupled with assurances that only capitalism produces inequities, have led to widening corruption within the party.

DESPITE the insistence of both the *People's Daily* and *Beijing Review* that Marxism is not a dogma, but a guide to action, students will have read recent reports that the output of China's officially stimulated private sector rose by 88.4 per cent last year, and that 34.8 per cent more workers entered the private economy.

In Hubei province, for instance, 63.48 per cent of peasants' income last year came from their "subsidiary," that is, their private endeavours. Most of these peasants believe that they, individually, and not "the people," own the means of production — the land, orchards, ponds and pastures where they work and from which they derive their livelihood.

That this poses no problem for most party members becomes clear from the *People's Daily* estimate that more than half of China's officials have received no training in basic Marxism. More likely, they slept through their lessons. (London Observer Service).

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MARKET PLACE

PINHAS LANDAU

A bad week for shares

The share market finally stabilized yesterday after taking a bad battering for most of the week. Last week was also a bad one for the market, so that the first half of June has seen a significant erosion in the price level of the general market. Virtually no sector has escaped undamaged.

The bond market has also been slightly shaky in recent days, although the falls have not been of the same magnitude. Nevertheless, the gradual but persistent climb of bond prices — particularly of dollar-linked bonds — has been reversed, at least for the moment.

All this is very strange. The mutual funds claim to be taking in large amounts of new money, and it is difficult to see where it is going.

One answer has to do with the mutual fund war, sparked by Hapoalim's aggressive marketing campaign. Newspaper stories have

fanned the already bitter rivalry between Leumi, whose PIA funds dominate the market, and Hapoalim, which is trying to gain market share.

On the fringes, First International's funds are also active, while Discount, the third major participant in the market, has been relatively — and

apparently deliberately — quiet.

It seems that truth has been a

major casualty of this war. The figures bandied about by the rival fund groups of how much money is flowing

into them every day, can no longer be taken without a large grain of salt.

Some observers claim that the managers are quick to say how much has come in, but are less eager to abstract redemptions.

Be that as it may, the funds are

taking in money. The new cash is not coming at the expense of each other, but from other savings schemes within each bank, such as unlinked shekel deposits.

This money is being directed primarily to the "solid" funds, which

specialize in bond investments or have only a small share-oriented component. The general public has

no great taste for high-risk investments, like shares, in the current environment, which is another reason funds have not kept stock prices up.

The secondary market in funds, however, offers a lower yield than that available in the primary market. And, given the state of new

bond issues from both government and private issuers at the present, the funds are able to place plenty of money in these new issues. As a

result, the yield spread between the primary and secondary markets narrowed this week, but has yet to disappear altogether.

The share market itself is in the

process of a major correction, after reaching highs for the year in May. Last week, the pace of decline picked

up, and this week, particularly on Wednesday, the falls became quite steep. At the same time, turnover in the share market has been falling off, while that in the bond market has been growing. As a result, volume on the bond market has exceeded the

stock market's in recent days for the first time in several months.

The question of whether this re-

treating represents waning confidence in the economy, or whether it is a technical feature, will only be resolved over the next few weeks. Certainly, no one expects the non-bank index to climb past 150 again. But then no one really expected it to crash through the 140-level so decisively this week.

Yesterday's turnaround suggests that, at least for the coming days, the outlook has improved.

Another development of interest has been the growth in trading of Treasury bills — no doubt also connected with the swollen coffers of the

national funds and the rise in the yield level from about 12.5-13 per cent to the 1.4-1.5 per cent range. Normally this would indicate that interest rates are widely believed to have bottomed

and will back higher. But the Tel Aviv market is too thin and open to manipulation for any fundamental deductions to be drawn from its behavior.

Tax reform bill held up in Senate

WASHINGTON (Reuters). — A flurry of amendments is threatening to delay the landmark income tax reform bill that would save taxpayers \$100 billion over the next five years. But Senate leaders vowed to work through the weekend if necessary to pass the legislation.

Senate Republican leader Bob Dole, complaining about the slow pace of the legislation, said yesterday "It's like watching paint dry."

He had originally aimed for the Senate to pass the bill by this afternoon at the latest.

In wake of Discount board's decision

Central bank must now act

By PINHAS LANDAU and AVI TEMKIN

Bank Discount threw Israel's financial system into confusion and possibly dangerous turmoil last night when it announced that Raphael Recanati would not resign as chairman and managing-director. The board also said it would not accept or implement the other recommendations of the Bejski Commission of Inquiry.

The board's declaration came on the 60th and last day of the period allotted by the commission to the banks for their heads to either resign or be dismissed by their boards. The responsibility for implementing the recommendations now moves to the Bank of Israel.

The central bank last night refused to comment officially on the decision by Discount's board, except to point to a speech made last Wednesday by the new Bank of Israel governor, Michael Bruno. In it, Bruno said the commission's recommendations must be implemented, including those that pertain to bank officials responsible for the regulation of shares.

Officials at the bank yesterday confirmed that Bruno would follow through on what he said earlier in the week.

The Bejski Commission recommended that after the 60-day period granted to the banks to resign or accept the resignation of their top officers, the Bank of Israel must immediately appoint an administrator to those



Raphael Recanati (Studio Garva)

banks that have refused to comply. The move would be equivalent to suspending a bank's general manager.

But last night, the central bank refused to say whether Bruno would act without delay to name an administrator to Bank Discount — the only one of the top four banks in the country to entirely ignore the Bejski recommendations — or wait until legislation is approved by the Knesset that would give Bruno wider powers. The bill, now being prepared by the Knesset State Control Committee, would give the governor the power to dismiss the head of a bank outright if he refuses to comply

with an inquiry committee's recommendations.

Bruno's statement is supported by Finance Minister Moshe Nissim, who is likely to extend this support to any decision to appoint an administrator to Bank Discount. Nissim said yesterday that Bruno's appointment to the post of governor would bring a rapid implementation of the Bejski Commission recommendations regarding bank managers.

Nissim said the government should not intervene and that he expected the governor to act in accordance with his authority.

Discount succeeded in misleading everyone for most of the last two days prior to its announcement. The bank's board met on Wednesday afternoon and the decisions were made then, but no announcement was made until last night — at the last possible moment in terms of the 60-day deadline.

As the tension mounted, rumours and misinformation promoted by the bank suggested that Recanati would partially implement the commission's demand that he resign. The bank made sure, however, to release its announcement in time to make all the morning papers, and even took into account that the papers go to press early on Thursday.

It seems likely that Discount will seek to bring its case before the public in the coming days, and will considerably raise the low profile it has maintained for the last two months.

Bank Discount's official statement

The Board of Directors of Bank Discount reviewed the report of the [Bejski] Commission of Inquiry on the regulation of the bank shares and respectfully considered the commission's recommendations concerning the tenure of office of Mr. Raphael Recanati as chairman of the board and managing director of the bank.

The board gave consideration to the substantial public weight of the commission's report and its recommendations. However, the board is obliged by law to act solely in what it believes to be the bank's best interests. The board is of the opinion that the continuation of the management of the bank under the leadership of Mr. Raphael Recanati, who enjoys the confidence of the board, is necessary for the orderly functioning and success of the bank and the Discount Group in Israel and abroad.

Taking into account the characteristics of the bank and its uniqueness, the board arrived at the conclusion that what is best for the bank, its customers, shareholders and employees, requires it not to adopt the recommendations of the commission. Acceptance of this recommendation, besides not being in the bank's best interests would cause damage to the bank.

The qualifications, experience and extensive contacts of Mr. Raphael Recanati with the personalities and banking and business circles in Israel and abroad are a great asset to the group, which should not be disposed of, and in the board's opinion, Mr. Recanati is the most suitable person to serve as head of the bank.

Peace for Galilee loan certificates worth money

By AVI TEMKIN

If you receive one of the Peace for Galilee Compulsory Loan certificates currently being distributed by the government, do not be deceived by its low face value. These certificates are worth money, despite appearances. According to the Bank of Israel, every 10 agorot of face value of these certificates is worth today \$3.

The Bank of Israel will distribute in the coming months loan certificates with an average value of \$300 to over one million wage earners. In addition some 75,000 self-employed people will receive certificates with an average worth of \$1,400. Some 200,000 certificates have been already sent to their owners, the bank said, but it will take some months before all of them are distributed.

The compulsory loan was imposed in 1982 by then finance minister Yoram Aridor to finance the war in Lebanon. The face value of the certificates is given in 1982 prices, and denominated in new shekels, thus creating the impression they have a very low nominal value.

The certificates, with a total value of \$500 million, will be redeemed between 1993 and 1996. Persons aged 65 or over will be entitled to early redemption, starting January 1, 1987.

Those holding certificates with a face value of 35 agorot or less can redeem them during fiscal 1983. The rest of the certificates will be redeemed in four annual instalments from 1993 to 1996.

Holders of the certificates will be entitled to choose an 80 per cent linkage of their certificates to the Consumer Price Index. Their certificates will also yield 1 per cent interest over the rise in the CPI. Alternatively, certificate holders will be entitled to link them to the representative exchange rate of the dollar.

Iran to hold talks with France on \$2 billion 'debt'

NICOSIA (AP). — An Iranian government delegation will visit Paris soon to discuss freeing \$2 billion of Iranian funds frozen by France, a senior Iranian official said yesterday.

Returning the money to Iran, hard pressed economically in its grueling six-year war with Iraq, is one of the main demands of pro-Iranian Shiite Muslims who have kidnapped nine Frenchmen in Lebanon in the last 15 months.

The official Islamic Republic News Agency quoted Deputy Prime Minister Ali-Reza Moayeri as telling a security seminar in the southern port of Bandar Abbas that the Iranian mission will follow up talks held with a French delegation in Teheran recently.

The French froze a \$1.2 billion loan made by Shah Mohammed Reza Pahlavi for a nuclear processing plant after the monarch was toppled by the Islamic revolution of Ayatollah Ruhollah Khomeini in 1979.

Iran has demanded the French return the money, and has quoted Moayeri as saying that interest due on that loan has boosted "the French debt" to \$2 billion.

Court voids 1975 contract to sell Hilton

An 11-year legal battle for control of the Jerusalem Hilton ended yesterday with a Supreme Court decision that the terms of a 1975 contract to sell the hotel had not been met.

Supreme Court President Meir Shamgar, in a 100-page opinion, said the seven-man group that had agreed to buy the hotel 11 years ago had not received the necessary government authorizations by the date stipulated in the contract. Thus, he said, the contract had been voided.

The dispute began when David Taic and the Jerusalem International Hotel Ltd. agreed to sell the Hilton, then under construction, to a group of businessmen for \$2.6 million. Because the hotel was an approved tourist project, the contract stipulated a date by which the buyers had to receive government permission to purchase.

When they failed to get the requisite approvals, Jerusalem International rescinded the offer.

The dispute was taken originally to the Jerusalem District Court which ruled in favour of Jerusalem International. The buyers, who included Abraham Feinberg, Norman Cohen and Philip Klutznick then appealed the decision to the Supreme Court.

Shamgar confirmed the lower court's ruling and ordered that the buyers be repaid sums they had already transferred to Jerusalem International, plus 15 per cent interest. The buyers were also ordered to pay court costs of NIS 20,000. (Item)

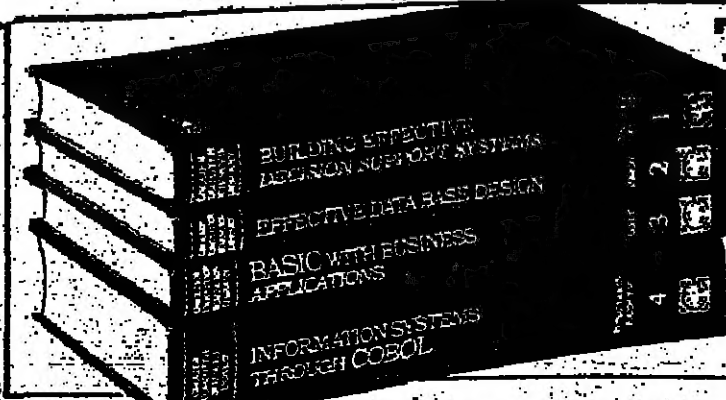
Tel Aviv Stock Exchange

MARKET STATISTICS

Indices:		Turnovers:		4.25% fully-linked	
General Share Index	117.52 +0.04%	Shares — total	NIS 5,387,700	80% linked	Falls to 1%
Non-Bank Index	135.40 +0.33%	Arrangement	NIS 1,777,100	Double-linked	Stable
Insurance	109.68 -0.13%	Non-bank	NIS 3,710,600	Triple-linked	Stable
Commerce, Services	152.40 +0.36%	Bonds — total	NIS 7,790,500	Admiral	Falls to 1%
Real Estate	157.10 +0.75%	Index-linked	NIS 4,307,400	Rimon	Stable
Industrial	153.33 +0.32%	Dollar-linked	NIS 2,983,200	Gilboa	Mixed to 0.5%
Textiles	124.25 +0.04%	Treasury Bills	NIS 5,151,100	For Curr.	Stable
Metals	149.75 +0.48%	Share Movements:		denominated	1.42-1.54%
Electronics	116.24 +0.39%	Advances	114 (43)	Treasury Bills	
Chemicals	100.88 -0.48%	of which 5% +	20 (8)		
Industrial Inv.	126.00 -0.05%	"buyers only"	1 (2)		
Investment Cos.	116.71 +0.69%	Declines	116 (242)		
General Bond Index	109.70 -0.10%	of which 5% +	16 (62)		
Index-linked Bonds	110.43 -0.04%	"sellers only"	8 (8)		
Fully-linked	112.11 +0.24%	Unchanged	130 (74)		
Partially-linked	109.28 -0.28%	Trading Halt	22 (83)		
Dollar-linked Bonds	100.46 -0.31%	Bond Market Trends:			
Short-term 0-2 yrs	108.26 -0.34%	3% fully-linked	Slight rises		
Medium-term 2-5 yrs	109.38 -0.04%				
Long-term 5+ yrs	107.12 -0.06%				

SELECTED PRICE QUOTATIONS

Name	Price	Volume	% change	Name	Price	Volume	% change
General Share Index	117.52		+0.04%	Delek 1	4500	52	+3.3
Non-Bank Index	135.40		+0.33%	Supercor 1	4895	355	-0.4
Insurance	109.68		-0.13%	Delek 2	2850	2195	+1.6
Commerce, Services	152.40		+0.36%	Lightage	no trading		
Real Estate	157.10		+0.75%	Central Storage	no trading		
Industrial	153.33		+0.32%	Dan Hotels	3800	105	-
Textiles	124.25		+0.04%	Yarden Hotel	3150	245	+2.1
Metals	149.75		+0.48%	Hilton 1	11000	30	-2.6
Electronics	116.24		+0.39%	Hilton 2	1885	123	-0.5
Chemicals	100.88		-0.48%				
Industrial Inv.	126.00		-0.05%				
Investment Cos.	116.71		+0.69%				
General Bond Index	109.70		-0.10%				
Index-linked Bonds	110.43		-0.04%				
Fully-linked	112.11		+0.24%				
Partially-linked	109.28		-0.28%				
Dollar-linked Bonds	100.46		-0.31%				
Short-term 0-2 yrs	108.26		-0.34%				
Medium-term 2-5 yrs	109.38		-0.04%				
Long-term 5+ yrs	107.12		-0.06%				



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FINANCIAL DATA ISRAEL EUROPE U.S.

ISRAEL MONEY MARKETS June 19, 1986

SHEKEL INTEREST RATES
PRIME BORROWING RATE: 1.25% per month
Unlinked Deposit (Annual Rates)

	Last Updated	Tapes	Pakam 7-Day Pakam 30-Day
LEUMI	18.6	7-15%	8-15.5%
HAPOLIM	18.6	8-13%	10-13.25%
DISCOUNT	15.6	7-13%	8-14%
MIZRAHI	8.5	8-16%	6-17%
FIRST INT'L	3.6	6-13%	6-13%

Rates vary according to size of deposit.
(Tapes: demand deposit paying daily interest.
Pakam: fixed-term deposit available from 7 to 69 days.)

PATAH — FOREIGN CURRENCY DEPOSIT RATES (as of June 19)

	3-MONTHS	6-MONTHS	12-MONTHS
USD	6.375	6.375	6.500
STG	8.750	8.500	8.500
DMK	3.875	4.000	4.125
SFR	4.500	4.375	4.375
YEN	3.125	3.125	3.125

Rates vary according to size of deposit and are subject to change.

SHEKEL FOREIGN EXCHANGE RATES

	CHEQUES AND TRANSFERS	BANKNOTES	Rep. Rates
U.S.A. Dollar	1.4847 1.5033	1.46 1.53	1.4845
U.K. Sterling	2.2627 2.2647	2.19 2.30	2.2512
Deutch Mark	0.665 0.6749	0.66 0.69	0.6706
French Franc	0.2086 0.2112	0.20 0.21	0.2089
Dutch Florin	0.5915 0.5989	0.58 0.61	0.5953
Swiss Franc	0.8882 0.8183	0.79 0.83	0.8134
Swedish Krone	0.2052 0.2088	0.20 0.21	0.2074
Norweg. Krone	0.1954 0.1978	0.18 0.20	0.1965
Danish Krone	0.1793 0.1816	0.18 0.19	0.1806
Finnish Mark	0.2866 0.2902	0.28 0.30	0.2888
Canad. Dollar	1.0551 1.0784	1.05 1.10	1.0732
Austr. Dollar	1.0301 1.0430	0.98 1.06	1.0368
S. Africa Rand	0.6236 0.6314	0.45 0.50	0.6282
Belgian Franc	10 0.3235 0.3275	0.32 0.33	0.3281
Austrian Sch.	10 0.9487 0.9606	0.93 0.98	0.9540
Italian Lire	1000 0.9898 0.9819	0.95 1.00	0.9766
Japanese Yen	100 0.8890 0.9002	0.87 0.91	0.8848
Jordanian Dinar	1 0.43 0.43	0.43 0.43	0.4343
Egyptian Pound	1 0.79 0.84	0.79 0.84	0.8033

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	PARIS NOON FIX	339.80	ZURICH P.M.	339.20
SILVER:	LONDON FIX	506.60		
PLATINUM:	LONDON P.M.	432.90		
PALLADIUM:	LONDON P.M.	110.50		

FOREIGN CURRENCY CROSS RATES (London 15.30GMT)

Forward Rates	SPOT	2 MTHS	3 MTHS	6 MTHS
DEUTSCHE MARK	2.2557/0	99/91	135/135	259/249
POUND STERLING	1.5018/25	76/73	103/100	197/192
SWISS FRANC	1.8410/25	57/52	83/87	170/160
JAPANESE YEN	166.90/00	63/61	94/92	189/184
FRENCH FRANC	7.1375/00	30/45	45/65	90/120
ITALIAN LIRA	1528.59/25	1225/1325	1825/1950	3400/3550
DUTCH GILDER	2.8180/90	40/37	62/58	150/144
BELGIAN FRANC	46.850/680	0.52	12.5	27
DANISH KRONE	8.2390/80	120/170	230/280	550/650
S.AFRICAN RAND	0.4115/25	38/31	48/43	80/70
EUROPEAN CURRENCY UNIT	0.9603/07	95	127	19/14
FINNISH MARK	8.1780/00	280/220	430/480	670/670
AUSTRALIAN DOLLAR	0.6587	91/87	129/127	228/222
NORWEGIAN KRONE	8.1870/00	91/87	129/127	228/222

THE JERUSALEM POST

Ari Rath
Editor and
Managing DirectorErwin Frankel
Editor

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Walk-outs with a point

YESTERDAY'S two walk-outs — of the hospital nurses and of El Al's ground workers — may be the harbingers of a new wave of labour strife in the public sector. If it spills over also into the private sector, it may play havoc with the economic stabilization policy, which stands or falls upon keeping wages stable.

In both of these labour disputes — different as they are — the workers have a case. The difficulty is, and has always been in Israel, how to satisfy the just claims of one group of workers without triggering off a chain reaction of claims from other groups.

The complaint of the hospital nurses is not merely for higher wages. Theirs is a classic case in which low wages cause a labour shortage. Nurses are leaving the profession, hospitals are understaffed, and the work load of the remaining nurses increases — with the result that more nurses leave. It is a vicious circle. As so often happens, the conflict between the two nurses unions, that of the hospital nurses and the general nurses union, only makes things worse.

There is near-universal agreement that the nursing profession must be offered a remuneration that will keep the hospitals properly staffed. The alternative is to shut down hospitals and eliminate other paramedical services. Since that is out of the question, it will help little if the government — more specifically, the Treasury — digs its heels in, even if the effort to choke off a general wage rise is the linchpin of economic policy. The usual practice of footdragging, of trying to win time, will only further embitter the conflict and will eventually cost more than the wage increase for which the nurses might now settle.

The Histadrut has already realized that the dispute with the hospital nurses must be localized. It seems to be ready to recognize the hospital nurses as a separate union. This may help to reach a settlement with them, without invoking similar wage demands all-round, or at least restraining such demands. But nothing the Histadrut can do will settle the dispute unless the government unbends. The sooner it does so, the smaller will the price be.

El Al is a different case. The national air carrier, it is often forgotten, is still in receivership. The works committees have no standing vis-à-vis the court-appointed management, and the management cannot even negotiate for pay increases, however justified they may be, without approval from the court.

El Al's situation is an anomaly. When a firm is put into receivership, this is normally expected to be a relatively short transitional stage, in which the firm is either liquidated, sold off or put back into working order. When the government, the airline's sole owner, found itself unable years ago to cope with the incessant labour strife in the airline, and was equally unwilling and unable to close it down, it took refuge in the formality of putting the company into receivership. That legal status managed to cow El Al's workers, but since it has now lasted for years, it was to be expected that the dissatisfaction that seethed beneath the surface would break out one day.

It has now — partly because El Al functions better, partly because its employees' wages have been eroded like those of the rest of the public sector, and partly because the recent wave of terrorist attacks makes passengers — especially Israelis — turn to El Al. There is a basis in the present situation for the workers' demands for productivity wage increases: If it is little, as they claim, that the management has been negotiating with them for wage hikes in bad faith because it had a court order not to grant them, they even have more cause for disgruntlement.

The present dispute, which may be only the beginning, is a reminder that it is high time to put an end to the anomalous status of El Al. It cannot be kept in receivership forever. And since the airline can neither be sold off, nor liquidated, it should go back to normal management. If the workers have a case for a wage hike on account of higher productivity, it should be granted sooner rather than later. After all, productivity increases are, according to official policy, the criterion for wage increases. El Al may be government-owned, but it is part of the business sector, and should be treated as such.

SHAMIR

(Continued from Page One)

his seven years in office or on his handling of the GSS affair. He said only: "That's up to a justice minister to say. [But] an attorney-general must take more account of the security interests of the state."

Shamir lambasted the media for "pressuring" Harish. "This is unfair," he said.

In general, Shamir complained that the press had been "not careful enough, not responsible enough. It has published too many inaccuracies. There has been tendentiousness, and all this has caused damage."

Shamir said he believed that the major reason for the "common front" between himself and Peres in opposing Zamir's line was their shared regard for Israel's security requirements. "Perhaps we also know more (about the GSS's activities) than others."

"In the whole affair — and in our attitude to it — there are no political elements that could cause a division of opinion," Shamir said.

Shamir did not claim that the GSS should operate outside the law. It should not be allowed to disobey the law. No one has the right not to observe the law, he said.

But, he added, "There are special incidents in which it is necessary not to act according to the accepted rules. There are special *modus operandi* in special areas of operation,

such as in the war against terrorism, wherein one cannot act as in civilian life."

Shamir, who was prime minister at the time the two terrorists were killed in 1984, confirmed that his predecessor, Menachem Begin had issued orders to the GSS forbidding its operatives to use violence or, as Shamir put it, "prohibiting torture, or what is called torture."

Referring to recent press reports alleging that he revoked those orders in 1984, Shamir at first declined "to go into details," but then said: "I did not revoke any existing orders. I did not revoke that order, heaven forbid."

Shamir underlined his high regard for the GSS's work, describing the organization as "the principal agency" against terrorism. He stressed that its work had released the IDF in large measure from the battle against terrorism, leaving it time and resources to deal with other things.

He quoted a recent statement on television by OC Northern Command Aluf Ori Orr, who said that in the Lebanon War "hundreds of IDF soldiers" had owed their lives to the work of the GSS. There is no "conflict of interest" in the GSS affair between the security service and the army, Shamir said, referring to allegations that Aluf Yitzhak Mordechai had been set up by the GSS to take the blame for killing the terrorists.

Responding to suggestions that a solution to the affair could be the resignation of the GSS chief and his aides, Shamir said the GSS is "a small compact organization."

Resignations or dismissals, he said, could be "destructive. One must act with great care. I do not think the GSS is sick, despite the shocks it is suffering. One must take care that the shocks end. There is a limit [to what it can take]. I would not like to offer an opinion [on the resignation idea] now."

In the end — plain Jews

HAIM SHAPIRO

"THERE ARE all kinds of Jews," our seven-year-old daughter told us with some degree of seriousness after the first day in which her teacher followed the Education Ministry directives to further tolerance among Jews.

"There are religious Jews and secular Jews and there are just plain Jews — like us," she said.

Somehow it seems difficult to remember that at a time when one speaks of religious and secular, of Orthodox and ultra-Orthodox, of Hassid and Lithuanian, of Reform and Conservative, Reconstructionist and humanist, that beyond all our labels we are just that — plain Jews.

It is hard to remember just how the current wave of violence among Jews began. Ostensibly, it had something to do with the advertising posters on bus shelters erected throughout the country, but in particular, in Jerusalem.

But to speak of bus shelter advertisements as the cause is to forget the long history of violence over religious issues in Israel, a history that long predates the establishment of the State and which some see as the battle for the soul of the Jewish people.

What strikes one in particular is just how naive most of the issues of contention are.

Take the issue of the bus shelters. Is the non-religious population of Jerusalem, a city which has preserved its character with the most stringent of building regulations, really ready to go to the barricades for the sake of these structures and the messages they carry? Indeed, one wonders where the Council for a Beautiful Israel were when our streets were suddenly transformed by the shelters.

So far it has only been the feminists who have spoken up, and very quietly at that, about posters in which leather clad youths appear to be brutalizing scantily clad women. That such posters were actually put up in such areas as Mea Shearim shows either incredible stupidity or the grossest of malicious intent.

But why must the rest of us be subjected to this assault on our good taste? Speaking apparently as a minority of one, I could do not only without the motorcycle punks, but without the mayonnaise advertisements as well.

One might also mention another blight on the landscape, the new cable car in Haifa, which goes from nowhere to nowhere across the face of Mt. Carmel. Surely those who planned this silly project, ostensibly to "bring the tourists to Haifa," should have been aware that it was economically uneconomical if it was not operated on Shabbat.

And if the cable car is economically unfeasible if not operated on Shabbat, then this "tourist project," which enjoyed all the aid a tourist project normally receives, was obviously intended not for tourists at all, but for local residents. Again crass commercial interests are foisted on an unsuspecting public in the name of freedom of conscience.

ON THE OTHER hand, that is not to justify for a moment the crazies who have been burning down the bus shelters. Rather ingeniously, some

religious elements have been pointing out that the police have yet to catch anyone burning such a shelter. How do we know, they say, that it is really the ultra-Orthodox *haredim* who are doing it? Some shelters have even been burnt down on Shabbat.

It is probably true that by this point every loony around who has nothing better to do with his or her time has a little cache of matches and kerosene, just ready to go to work. But it is also true that the activists on the extreme religious right have admitted, privately at least, that their people are responsible for the initial arson incidents. That they are now not in control of a situation which they initiated does not speak in their favour.

Nor is lunacy to be found only in ultra-Orthodox circles. The arson at the synagogue in Kiryat Shalom and the attack on the yeshiva of the Gur Hassidim in Ramat Hahayal were despicable acts and it is hard to imagine that those who committed them were sane.

But one cannot ignore the fact that in the second incident at least, the police are convinced that more than one person was involved. This speaks of a social climate, in some circles at least, in which such an attack is acceptable. Something is very sick in Israeli society for such a thing to be possible.

On the other hand, one must also make mention of the fact that by indicating in word and deed that they have a monopoly on the Torah, the ultra-Orthodox have transformed it, for part of the less religious public at least, into a symbol of their ultra-Orthodox political ambitions, rather than the fountainhead of all Israel.

THUS THE question of whether or not to initiate summer time is presented as a religious issue. Those who do so either don't know or don't care that by this they are cheapening the Torah.

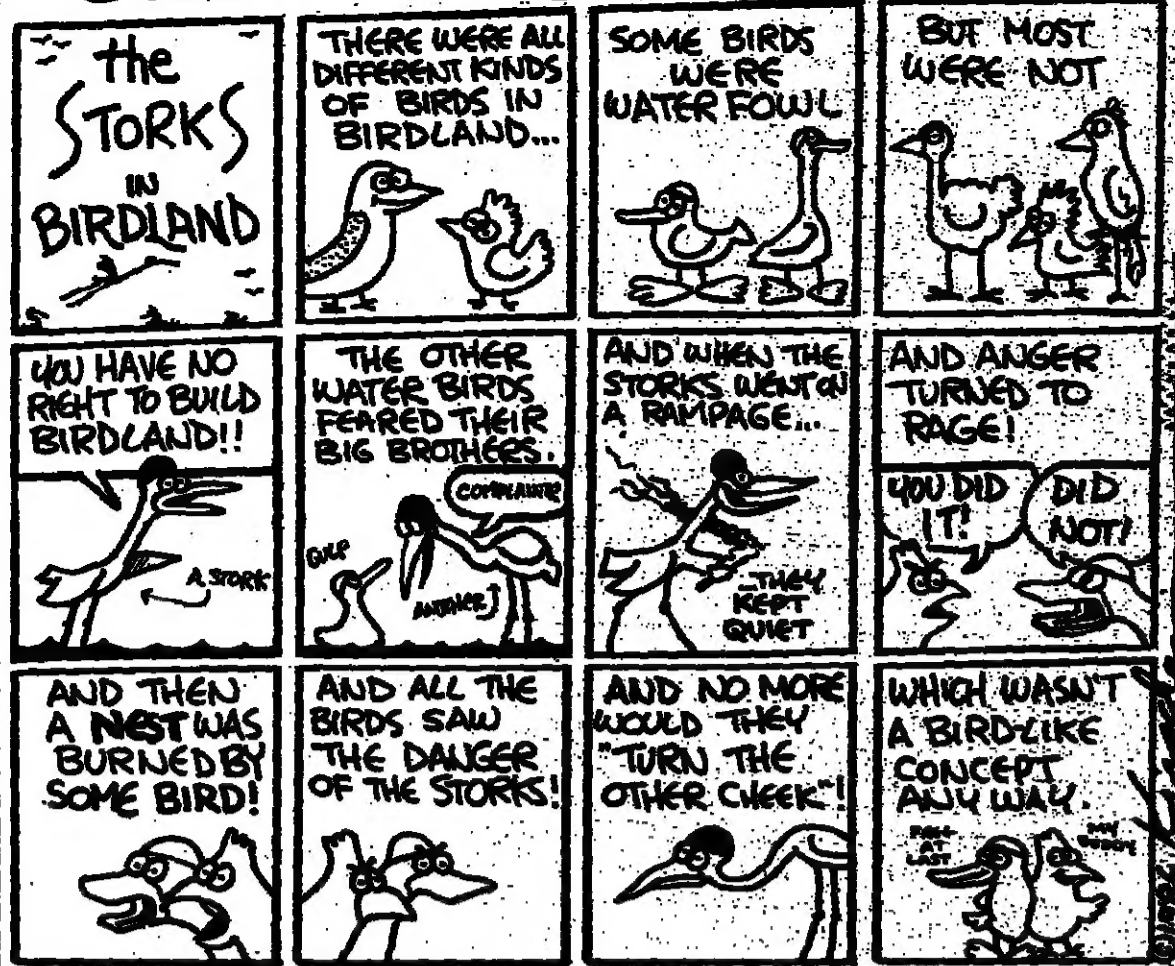
This is true, even for the issue of cinema showings in Petah Tikva on Friday night which is far from a clearcut one in religious terms. More than one rabbi has publicly said that the weekly demonstrations by religious Jews, with their attendant police presence and media coverage, give rise to far greater desecration of the Sabbath than the cinema showings themselves.

The same may be said about the incredible preoccupation that some of our rabbis seem to have with graves and bones. Eventually the public gets the message that this is what Judaism is all about. Is it any wonder that in such an atmosphere there are those who despise religion?

Indeed, the wonder of it is that despite the way in which some Jews seem intent upon cheapening Judaism, the recent attacks on synagogues have evoked a reaction of revulsion and disgust from the bulk of the Israeli public, religious and non-religious alike, who are appalled by such actions.

Most Jews, religious and non-religious alike, and "just plain Jews" are willing to show consideration and respect for each other and to let each live their life in peace. Unfortunately, we all seem to have left the initiative in the hands of those who would use our ideals for their own warped ends.

The Friday Dry Bones



READERS' LETTERS

EL AL MOVIES

To the Editor of The Jerusalem Post: Sir, — I have just had the experience of welcoming a group of priests, ministers and other clergy members who were visiting Israel to prepare family visits of their congregants over the summer months. Unfortunately, on their El Al flight to the Holy Land, Israel's national airline chose to screen a movie about a stripper. On the return flight, El Al's choice was not much better, picking a movie that dealt with a transvestite.

The clergy members who participated in this mission will not cancel their mission to the Holy Land, at this time that Israel so badly needs tourists willing to come here despite the State Department's warnings.

However, unless El Al changes its movie policies and starts screening family entertainment, my colleagues have informed me that they prefer the dangers of other airlines that are considerate of passengers' moral standards rather than an airline that is not serving the entertainment needs of pilgrims to the Holy Land of all faiths.

The experience of the Holy Land should begin the moment one enters the national airline of this State of Israel.

(Rev.) MICHAEL B. MILLER
Jerusalem.

PEARL HARBOUR

To the Editor of The Jerusalem Post: Sir, — For a book in progress evoking December 7/8, 1941, I would appreciate first-person accounts (or references to them) from persons whose experience of those days, worldwide, was war-related and memorable. I am particularly interested in reminiscences from occupied Europe and Russia.

STANLEY WEINTRAUB,
Research Professor,
Institute for the Arts
and Humanistic Studies,
The Pennsylvania State University,
University Park, PA 16802

NUCLEAR POWER

To the Editor of The Jerusalem Post: Sir, — Bernard Joseph's front page report of June 5 is a welcome sign that you are reporting seriously on arguments for and against the use of nuclear power.

Until recently, the emphasis by our leaders has been on the need and the desirability to have nuclear power. At last, some knowledgeable members of the community are beginning to wake up and voice their opinions as well as the sentiments of a large number of the population who are against nuclear power.

In your issue of June 2, Bernard Joseph reports that Prof. Ya'acov Tadmor had investigated evacuation vehicles and routes from a polluted area and that this would be "highly effective." He did not mention where the evacuees would be taken —

maybe to a readied fleet of waiting submarines!

It is certainly time for the general public to be better informed and to have the right to voice their opinion in decision making regarding the use of nuclear power. This should be based on a wider spectrum of information. The decision must not be left to those with vested interests.

A group of scientists and other concerned citizens is producing an information sheet entitled *Israel Nuclear News*. Anyone wishing to receive this sheet and/or would like to associate themselves with us and perhaps help with this project may do so by contacting the Israel Agency for Nuclear Information, P.O. Box 581, 37105 Karkur.

HERSCHELL I. BENYAMIN
Karkur.

WALDHEIM'S ELECTION

To the Editor of The Jerusalem Post: Sir, — Austrian voters are sending the world one of two messages: 1) that the acts ascribed to Dr. Waldheim are now irrelevant, and perhaps were even justifiable at the time, or 2) that, deplorable as the fact may be, there is simply no better candidate available. The first would be an admission of complicity, at least after the fact; the second is a political panderer's oath. Neither is very flattering to the Austrian voter; both have the charm of real sincerity. In any case, the vote is the affair of Austria alone.

So be it. I would recommend that we look to affairs which are those of Israel alone. One of these is the presence of Aushatz, the Austrian Battalion of Undof, based in the Golan. Though here under UN auspices, this is a unit of the Austrian army, and one must attribute to each of its members the attitude asserted by the Austrian body politic. In the interest of our self-respect, if indeed not that of our safety, Aushatz ought to be sent home immediately. Fending that, its access to Israel ought to be impeded.

The world will have to live with

the choice of the Austrian voters for several years; no country is forced to tolerate either Dr. Waldheim or other Austrian institutions on its own territory.

STAN GOODMAN
Haifa.

Sir, — Our government's protest against Waldheim's election by calling our ambassador home for consultations, is insufficient. Each of us can show some dignity by boycotting Austria.

Many of those (ex-Nazis?) who voted for Waldheim make their living from tourism. We can show our disgust by keeping away from Austria when on vacation in Europe.

NOGA MARRON
Ramat Gan.

POSTER WAR

To the Editor of The Jerusalem Post: Sir, — Concerned, as many people are, about the vandalism in bus shelters, I note with alarm the appearance of a new poster showing an undressed salad and a salad dressing.

Is this pornography?
JOSE LAUTERBERG
Jerusalem.

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SHALOM HARTMAN INSTITUTE

ANNUAL LEADERSHIP SHABBATON

Laromne Hotel, Jerusalem, June 20-21, 1986

Friday, June 20

18:00 Greetings

18:15 "Shabbatin Jerusalem — learning to live with limitations" — Dr. David Hartman

19:00 Shabbat services

19:30 Shabbat dinner

21:00 RELIGIOUS AND POLITICAL TENSIONS IN JERUSALEM

Teddy Kollek, David Hartman, Tom Friedman

Shabbat, June 21

10:30 Kiddush

11:00 Study Groups: "Biblical and Talmudic Political Theory"

12:00 Judaism-Israeli Democracy — Prof. Michael Walzer

13:15 Lunch

17:00 Study Groups: "Disagreement in the Context of Mutual Respect"

18:15 LIBERALISM AND THE JEWISH STATE

Panelists: Prof. Sidney Morgenbesser, Prof. Michael Sandel, Prof. Michael Walzer

19:30 Seuda Shlishit and closing address

ISRAEL AND THE DIASPORA — the search for new directions — Dr. David Hartman

20:30 Havdala

For further information, call 02-699318.

PLEASE NOTE

1986 Robert Russell Memorial Forum — open to the public — Wednesday, June 25, 8:00 p.m. at the Institute, 28 Rachelim Street

Moral and Religious Dimensions in Jewish Society

Prof. Yeshayahu Leibowitz, Prof. Uriel Simon, Moshe Halberstam